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Treaty between the Honourable the English East India Company and the Rana of Oodipoor

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MOHARANA BHEEM SING.
PRINCE OF ODIPOORE,



MOHARANA BHEEM SING.
PRINCE OF ODIPOORE,

collections, consisting of thousands of volumes each, exist in Central and Western India, some of which are the private property of princes, and others belong to the Jain Communities *

If we consider the political changes and convulsions which have happened in Hindusthan since Mahmood's invasion, and the intolerent bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion, that the Hindus were ignorant of an art which has been cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly civilized as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry, music, were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the events of this history, the characters of their princes, and the acts of their reigns? Where, such trace of *mind* exist, we can hardly believe that there was a want of competent recorders of events, which synchronical authorities tell us were worthy of commemoration. The cities of Hastinapur and Indraprastha, of Anhilwara and Somnath, the triumphal columns of Delhi and Chettore, the shrines of Aboo and Girnar, the cave-temples of Elephanta and Ellora, are so many attestations of the same fact. nor can we imagine that the age in which these works were erected was without an historian. Yet from the Mahabharat, or Great War, to Alexander's invasion, and from that grand event to the era of Mahmood of Ghizni, scarcely a paragraph of pure native Hindu history (except as before stated) has hitherto been revealed to the curiosity of western scholars. In the heroic history of Prithi Raj, the last of the Hindu sovereigns,

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The heroic poems of India constitute another resource for history. Bards may be regarded as the primitive historians of mankind. Before fiction began, to engross the attention of poets, or rather, before the province of history was dignified by a class of writers who made it a distinct department of literature, the functions of the bard were doubtless employed in recording real events and in commemorating real personages. In India, Calliope has been worshipped by the bards from the days of Vyasa, the contemporary of Job, to the time of Beni-dasa, the present chronicler of Mewar. The poets are the chief, though not the sole, historians of Western India, neither is there any deficiency of them, though they speak in a peculiar tongue, which requires to be translated into the sober language of probability. To compensate for their magniloquence and obscurity, their pen is free. The despotism of the Rajpoot princes does not extend to the poet's lay, which flows unconfined except by the shackles of the *chund bhujunga*, or 'serpentine stanza,' no slight restraint, it must be confessed, upon the freedom of the historic muse. On the other hand, there is a sort of compact or understanding between the bard and the prince, a butter of "solid pudding against empty praise," whereby the fidelity of the poetic chronicle is somewhat impaired. This sale of "fame," as the bards term it, by the court-laureates and historiographers of Rajasthan, will continue until there shall arise in the community a class sufficiently enlightened and independent, to look for no other recompense for literary labor than public distinction.

Still, however, their chroniclers dare utter truths, sometimes most unpalatable to their masters. When offended, or actuated by a virtuous indignation against immorality, they are fearless of consequences, and woe to the individual who provokes them! Many a resolution has sunk under the lash of their satire, which has condemned to eternal ridicule names that might otherwise have escaped notoriety. The wit, or poison of the bard is more dreaded by the Rajpoot than the steel of the foe.

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These different records, works of a mixed historical and geographical characters which I know to exist, *rasals* or poetical legends of princes, which are common, local *Puranas*, religious comments, and traditional couplets, * with authorities of a less dubious character, namely, inscriptions "cut on the rock," coins, copper-plate grants, containing charters of immunities and expressing many singular features of Civil Government, constitutes, as I have already observed, no despicable materials for the historian, who would, moreover, be assisted by the Synchronisms which are capable of being established with ancient Pagan and later Mahomedan writers.

From the earliest period of my official connexion with this interesting country, I applied myself to collect and explore its early historical records, with a view of throwing some light upon a people scarcely yet known in Europe, and whose political connexion with England appeared to me to be capable of undergoing a material change, with benefit to both parties. It would be wearisome to the reader to be minutely informed of the process I adopted to collect the scattered relics of Rajpoot history into the form and substance in which he now sees them. I began with the sacred genealogy from the *Puranas*, examined the *Mahabharat*, and the poems of Chund (a complete chronicle of his times), the voluminous historical poems of Jessulmeer, Marwar, and Mewar † the histories of the Kheetchies, and those of the Hara princes

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Rajpoot States, has probably originated a false idea of the comparative importance of this portion of Hindustan. The splendour of the Rajpoot courts, however, at an early period of the history of that country, making every allowance for the exaggeration of the bards, must have been great. Northern India was rich from the earliest times; that portion of it, situated on either side the Indus formed the richest satrapy of Darius. It was abounded in the more striking events which constitute the materials for history. There is not a petty state in Rajasthan that has not had its Thermopylæ, and scarcely a city that has not produced its Leonidas. But the mantle of ages has shrouded from view what the magic pen of the historian might have consecrated to endless admiration, Somnath might have rivalled Delphos, the spoils of Hind might have vied with the wealth of the Lybian king, and compared with the array of the Pandas the army of Xerxes would have dwindled into insignificance. But the Hindus, either never had, or have fortunately lost, their Herodotus and Xenophon.

If "the moral effect of history depend on the sympathy it excites," the annals of these states possess commanding interest. The struggles of a brave people for independence during a series of ages, sacrificing whatever was dear to them for the maintenance of the religion of their forefathers, and sturdily defending to death, and in spite of every temptation, their rights and national liberty, form a picture which it is difficult to contemplate without emotion. Could I impart to the reader but a small portion of the enthusiastic delight with which I have listened to the tales of times that are past, amid scenes, where their events occurred, I should not despair of triumphing over the apathy which dooms to neglect almost every effort to enlighten my native country on the subject of India, nor should I apprehend any ill effect from the sound of names, which, musical and expressive as they are to a Hindu, are dissonant and unmeaning to an European ear, for it should be remembered that almost every Eastern name is significant of some quality, personal or mental. Seated amidst the ruins of ancient cities, I have listened to the traditions respecting their fall, or have heard the exploits of their illustrious defenders related by their descendants near the altars erected to their memory. I have, whilst in the train of the southern Goths (the Mahrattas), as they carried desolation over the land, encamped on or traversed many a field of battle, of civil strife or foreign aggression, to read in the rude memorials on the tumuli of the slain their names and history. Such anecdotes and records afford data of history as well as of manners. Even the couplet recording the erection of a "column of victory," or of a temple or its repairs, contributes something to our stock of knowledge of the past.

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- 4 Kotah, } or Haravati
- 5 Boondi, }
- 6 Amber, or Jeypur, with its branches, dependent and independent.
- 7 Jesselmeer
- 8 The Indian desert to the valley of the Indus

The basis of this work is the geography of the country, the historical and statistical portion being consequent and subordinate thereto. It was, indeed, originally designed to be essentially geographical, but circumstances have rendered it impossible to execute the intended details, or even to make the map* so perfect as the superabundant material at the command of the author might have enabled him to do—a matter of regret to himself rather than of loss to the general reader, to whom geographic details, however important, are usually dry and uninteresting.

It was also intended to institute a comparison between the map and such remains of ancient geography as can be extracted from the Puranas and other Hindu authorities which, however, must be deferred to a future period, when the deficiency of the present rapid and general sketch may be supplied, should the author be enabled to resume his labours.

The laborious research, in the course of which these data were accumulated, commenced in 1806, when the author was attached to the embassy sent, at the close of the Marhatta wars, to the court of Sindia. This chieftain's army was then in Mewar, at that period almost a *terra incognita*, the position of whose two capitals, Oodipur and Cheetore, in the best existing maps, was precisely reversed—that is, Cheetore was inserted S E of Oodipur instead of E N E—a proof of the scanty knowledge possessed at that period.

In other respects there was almost a total blank. In the maps prior to 1806 nearly all the western and central states of Rajasthan will be found wanting. It had been imagined, but a little time before, that the rivers had a southerly course into the Nerbudda, a notion corrected by the father of Indian geography, the distinguished Rennell.

This blank the author filled up, and in 1815, for the first time, the geography of Rajasthan was put into combined form and presented to the Marquis of Hastings, on the eve of a general war, when the labour of ten years was amply rewarded by its becoming in part the foundation of that illustrious commander's plans of the campaign. It is a duty owing to himself to state, that every map, without exception, printed since this period, has its foundation, as regards Central and Western India, in the labours of the author †.

* Engraved by that meritorious artist M^r Walker, engraver to the East-India Company, who, I trust, will be able to make a full use of my materials hereafter.

† When the war of 1817 broke out, copies of my map on a reduced scale were sent to all the divisions of the armies in the field, and came into possession of many of the staff. Transcripts were made which were brought to Europe, and portions introduced into every recent map of India. One map has, indeed, been given in a manner to induce a supposition that the furnisher of the materials was the author of them. It has fulfilled a prediction of the Marquis of Hastings, who, foreseeing the impossibility of such materials remaining private property, “*and the danger of their being appropriated by others,*” and desirous that the author should derive the full advantage of his labours, had it signified that the claims for recompense, on the records of successive governments, should not be deferred.

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The laborious research, in the course of which these data were accumulated, commenced in 1806, when the author was attached to the embassy sent, at the close of the Mahatta wars, to the court of Sindia. This chieftain's army was then in Mewar, at that period almost a *terra incognita*, the position of whose two capitals, Oodipur and Cheetore, in the best existing maps, was precisely reversed: that is, Cheetore was inserted S E of Oodipur instead of E N E a proof of the scanty knowledge possessed at that period.

In other respects there was almost a total blank. In the maps prior to 1806 nearly all the western and central states of Rajasthan will be found wanting. It had been imagined, but a little time before, that the rivers had a southerly course into the Nerbudda, a notion corrected by the father of Indian geography, the distinguished Rennell.

This blank the author filled up, and in 1815, for the first time, the geography of Rajasthan was put into combined form and presented to the Marquis of Hastings, on the eve of a general war, when the labour of ten years was amply rewarded by its becoming in part the foundation of that illustrious commander's plans of the campaign. It is a duty owing to himself to state, that every map, without exception, printed since this period, has its foundation, as regards Central and Western India, in the labours of the author †

* Engraved by that meritorious artist Mr. Walker, engraver to the East-India Company, who, I trust, will be able to make a full use of my materials hereafter.

† When the war of 1817 broke out, copies of my map on a reduced scale were sent to all the divisions of the armies in the field, and came into possession of many of the staff. Transcripts were made which were brought to Europe, and portions introduced into every recent map of India. One map has, indeed, been given in a manner to induce a supposition that the furnisher of the materials was the author of them. It has fulfilled a prediction of the Marquis of Hastings, who, foreseeing the impossibility of such materials remaining private property, "and the danger of their being appropriated by others," and desirous that the author should derive the full advantage of his labours, had it signified that the claims for recompense, on the records of successive governments, should not be deferred.

With this ambulatory court I moved every where within this region, constantly employed in surveying till 1812, when Sindhi's court became stationary. It was then I formed my plans for obtaining a knowledge of those countries into which I could not personally penetrate.

In 1810-11 I had despatched two parties, one to the Indus, the other to the desert south of the Sutledge. The first party, the other to the desert south of the Sutledge. The first party, under Shekh Abul Birkat, journeyed westward, by Oodipui through Guzerat, Saurashtra and Cutch, Lukput and Hyderabad) the capital of the Scind Government) crossed the Indus to Tatta, proceeded up the right bank to Seewan recrossed, and continued on the left bank as far as Khyipui, the residence of one of the triumvirate governors of Scind, and having reached the insulated Bekher* the capital of the Sogdi of Alexander), returned by the desert of Oomrasoomra to Jesselmeer, Maiwar, and Jeypur, and joined me in camp at Nirwar. It was a perilous undertaking, but the Shekh was a fearless and enterprising character, and moreover a man with some tincture of learning. His journals contained many hints and directions for future research in the geography, statistics, and manners of the various races amongst whom he travelled.

The other party was conducted by a most valuable man, Madari Lal who became a perfect adept in these expeditions of geographical discovery and other knowledge resulting therefrom. There is not a district of any consequence in the wide space before the reader which was not traversed by this spirited individual, whose qualifications for such complicated and hazardous journeys were never excelled. Aident, persevering, prepossessing and generally well-informed, he made his way when others might have perished.

From these remote regions the best informed native inhabitants were, by persuasion and recompense, conducted to me and I could at all times, in the Mahratta camp at Gwalior, from 1812 to 1817, have provided a native of the valley of the Indus, the deserts of Dhat, Oomrasoomra, or any of the states of Rajasthan.

The precision with which Kasids and other public conveyers of letters, in countries where posts are little used, can detail the peculiarities, of a long line of route, and the accuracy of their distances, would scarcely be credited in Europe. I have no hesitation in asserting, that if a correct estimate were obtained of the measured *cos*s of a country, a line might be laid down upon a flat surface with great exactitude. I have heard it affirmed, that it was the custom of the old Hindu governments to have measurements made of the roads from town to town, and that the *Abou Mahatmya*† contains a notice of an instrument for that purpose. Indeed, the singular coincidence between lines measured by the perambulator and the estimate distances of the natives

* The Shekh brought me specimens of the rock, which is siliceous, and also a piece of brick of the very ancient fortress of Seewan and some of the grain from its pits, charred and alleged by tradition to have lain there since the period of Raja Bhatrihari, the brother of Vicramaditya. It is not impossible that it might be owing to Alexander's terrific progress, and to their supplies being destroyed by fire. Seewan is conjectured by Captain Pottinger to be the capital of Musicanus.

† His health was worn out at length, and he became the victim of depressed spirits. He died suddenly. I believe poisoned. Futteh, almost as zealous as Madari, also died in the pursuit. Geography has been destructive to all who have pursued it with ardour in the East.

‡ A valuable ancient work, which I presented to the Royal Asiatic Society.

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made by several measured lines through this tract, and many positions affixed by a scientific and zealous geographer, I have had no hesitation in incorporating a small portion of this improved geography in the map now presented *

Many surveyed lines were made by me, from 1817 to 1822 and here I express my obligations to my kinsman,† to whom alone I owe any aid for improving this portion of my geographical labours. This officer made a circuitous survey, which comprehended nearly the extreme points of Mewar, from the capital, by Cheetore, Mandelguah, Jahappur, Rymahal, and in return by Bunai, Bednore, Deoguh, to the point of outset. From these extreme points he was enabled to place many intermediate ones, for which Mewar is so favourable, by reason of its isolated hills.

In 1820 I made an important journey across the Aravali, by Komalmeer, Pali, to Jodhpur, the capital of Marwar, and thence by Marla, tracing the course of the Loomi to its source at Ajmeer and from this celebrated residence of the Chohan kings and Mogul emperors, returning through the central lands of Mewar, by Bunai and Bamera, to the capital.

I had the peculiar satisfaction to find that my position of Jodhpur, which has been used as a capital point in fixing the geography west and north, was only 3' of space out in latitude, and little more in longitude which accounted for the coincidence of my position of Bikaner with that assigned by Mr Elphinstone, in his account of the embassy to Cabul.

Besides Oodipur, Jodhpur, Ajmeer, &c whose position I had fixed by observation, and the points laid down by Hunter, I availed myself of a few positions given to me by that enterprising traveller, the author of the journey into Khorasan,‡ who marched from Delhi, by Nagore and Jodhpur, to Oodipur.

The outline of the countries of Guzerat,§ the Saurashtra peninsula, and Cutch, inserted chiefly by way of connection, is entirely taken from the labours of that distinguished geographer, the late General Reynolds. We had both gone over a great portion of the same field, and my testimony is due to the value of his researches in countries into which he never personally penetrated, evincing what may be done by industry, and the use of such materials as I have described.

I shall conclude with a rapid sketch of the physiognomy of these regions, minute and local descriptions will appear more appropriately in the respective historical portions.

Rajasthan presents a great variety of feature. Let me place the reader on the highest peak of the insulated Aboo,* 'the saint's pinnacle' as it is termed,

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† Captain P. T. Wagh, 10th Regiment Light Cavalry, Bengal.

‡ Mr J. B. Fraser.

§ My last journey, in 1822-3, was from Oodipur, through these countries towards the Delta of the Indus, but more with a view to historical and antiquarian than geographical research. It proved the most fruitful of all my many journeys.

* Aboo or Abu - A celebrated mountain, Sirohee State, Rajputana. Lat $24^{\circ} 35' 37''$ N, long $72^{\circ} 45' 16''$ E, 50 miles NNE from Siddhapur. Although regarded as part of the Aravalli range, Abu is completely detached from that chain, and rises from this surrounding plains of Marwar like a precipitous granite island from the sea. The ascent, which is usually made by a good

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'Were twenty persons,' says Mr Feigussou,(1) 'asked which of these two temples were the most beautiful, a large majority would, I think, give their vote in favour of the more modern one, which is rich and exuberant in ornament to an extent not easily conceived by one not familiar with the usual forms of Hindu architecture. The difference between the two is much the same that exists between the choir of Westminster Abbey, and Henry the Seventh's chapel that stands behind it. I prefer the former, but I believe that nine-tenths of those that go over the building prefer the latter.'

The temple of Vimalasah is constructed on the usual model of Jain temples, which, though of very great variety as to size, are generally similar in plan. It consists of a shrine lighted only from the door, containing a cross-legged seated figure, in brass, of the first Jaina-Adisvara, to whom this temple is dedicated. In front of this is a platform, which, with the shrine, is raised three steps above the surrounding court. The platform and greater part of the court are covered by a *mandap*, or outer portico, cruciform in plan, and supported by forty-eight columns. The eight central pillars of this porch are so arranged as to form an octagon, supporting a dome, which, together with its circular ribs and richly carved pendant, forms the most striking and beautiful feature of the entire composition. The whole is enclosed in an oblong courtyard about 140 feet by 90 feet, surrounded by fifty-five cells, each of which contains a cross-legged statue of one or other of the Tirthankars. The doorposts and lintels of these cells or subordinate shrines round the court are carved in most elaborate devices, with human figures interspersed with foliage and architectural ornaments of the most varied complexity. In front of these cells, and forming porticoes to them, is a double colonnade of smaller pillars, their bases standing on a platform raised three steps above the court. In a small cell in the south-west corner is the image of Ambaji, a *devi* or familiar goddess always associated with Nemimath (2). Vastupala's temple is dedicated to Nemimath, and as the adjoining cell also contains a colossal black marble image of the same Tirthankar, it may possibly be an indication that this shrine was likewise at first dedicated to Nemimath. On each of the three outer faces of the central dome of the *mandap*, the roof is carried on tall pillars to that of the corridors in front of the cells, thus leaving two small square courts near the front corners of the enclosure, besides the open space round the central shrine, to admit light to the whole area. 'Externally,' says Mr Feigussou,(3) 'the temple is perfectly plain, and there is nothing to indicate the magnificence within, except the spire'—or rather pyramidal roof—'of the cell peeping over the plain wall, though even this is the most insignificant part of the erection.' 'And,' as he remarks elsewhere, 'the external porch too, is insignificant, so that one is totally unprepared for the splendour of the interior, but I do not know anything in architecture so startling as the effect when the door is opened and the interior bursts on the astonished traveller.'

'Facing the entrance is a square building supported by pillars, and containing nine statues of elephants, each a single block of white marble, about four feet in height. On each of them is (or rather was, for the Mogia, or Mughal iconoclast has been at work here) a male figure seated on a rich howdah beside the Mahaut.' They represented the Seth, or merchant, Vimalasah, and his family, going in procession to the temple. He, however, having been called off, an equestrian statue of him has been placed in the doorway,—'a most painful specimen of modern art, made of stucco, and painted in a style 'that a signpainter in England would be ashamed of'.

In Vastupala's temple a procession similar to this, with an elaborately-carved spire resembling the later forms of the Buddhist *dahgoba* in the centre occupies the place of the cells behind the shrine in that of Vimalasah. 'It is separated from the court by a pierced screen of open tracery the only one,' so far as Mr Feigussou knows, 'of that age,—a little rude and heavy, it must be confessed, but still a fine work of its kind. Behind it are ten elephants of very exquisite workmanship, and with rich trappings sculptured with the most exquisite precision. The "Mogia Raja" has, however, carried off the riders. In this case, however, the loss is not so great, as behind each elephant is a niche containing statues in alto-relievo of those who were, or were to be, with two, and there are Vastupala, with his one wife Tejahpala, with two, and then uncle, who seems to have been blessed with

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barometrical measurement, and from the latter to the Betwa from my general observations* of the irregularities of surface. The result is, that the Betwa at Kotia is one thousand feet above the sea level, and one thousand lower than the city and valley of Oodipuri, which again is on the same level with the base of Aboo, two thousand feet above the sea. This line, the general direction of which is but a short distance from the tropic, is about six geographic degrees in length. yet is this small space highly diversified, both in its inhabitants and the production of the soil, whether hidden or revealed

Let us now from our elevated station (still turned to the east) carry the eye both south and north of the line described, which nearly bisects Madhyadesa,† 'the central land' of Rajasthan, best defined by the course of the Chumbul and its tributary streams, to its confluence with the Jumna. while the regions west of the transalpine Aravali‡ may as justly be defined Western Rajasthan

Looking to the south, the eye rests on the long extended and strongly defined line of the Vindhya mountains, the proper bounds of Hindusthan and the Dekhan. Though, from our elevated stand on 'the Saint's Pinnacle' of Aboo, we look down on the Vindhya as a range of diminished importance, it is that our position is the least favourable to viewing its grandeur, which would be most apparent from the south, though throughout this skit of descent, irregular elevations attain a height of many hundred feet above such points of its abrupt descent

The Aravali itself may be said to connect with the Vindhya, and the point of junction to be towards Champaneer, though it might be as correct to say the Aravali thence rose upon and stretched from the Vindhya. Whilst it is much less elevated than more to the north, it presents bold features throughout§, south by Lunawarra, Dongurpur, and Edur, to Amba, Bhawani and Oodipur.

Still looking from Aboo over the table-land of Malwa, we observe her plains of black loam furrowed by the numerous streams from the highest points of the Vindhya, pursuing then northerly course, some meandering through valleys or falling over precipices, others bearing down all opposition, and actually forcing an exit through the central plateau to join the Chumbul

Having thus glanced at the south, let us cast the eye north of this line, and pause on the alpine Aravali|| Let us take a section of it, from the capital, Oodipur, the line of our station on Aboo passing through Oguna, Panurwa, and Meerpur, to the western descent near Suohi, a space of nearly sixty miles

* I am familiar with these regions, and confidently predict, that when a similar measurement shall be made from the Betwa to Kotah, these results will little err, and the errors will be in having made Kotah somewhat too elevated, and the bed of the Betwa a little too low

† Central India, a term which I first applied as the title of the map, presented to the Marquis of Hastings, in 1815 'of Central and Western India' and since become familiar

‡ Let it be remembered that the Aravali, though it loses its tabular form, sends its branches north, terminating at Delhi

§ Those who have marched from Baroda towards Malwa and marked the irregularities of surface, will admit this chain of connection of the Vindhya and Aravali

|| 'The refuge of strength,' a title justly merited, from its affording protection to the most ancient sovereign race which holds dominion, whether in the east or west—the ancient stock of the Suryavansa, the Heliadae of India, our 'children of the sun,' the princes of Mewar

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Still looking from Aboo over the table-land of Malwa, we observe her plains of black loam furrowed by the numerous streams from the highest points of the Vindhya, pursuing then northerly course, some meandering through valleys or falling over precipices, others bearing down all opposition, and actually forcing an exit through the central plateau to join the Chumbul.

Having thus glanced at the south, let us cast the eye north of this line, and pause on the alpine Aravali|| Let us take a section of it, from the capital, Oodipur, the line of our station on Aboo passing through Oguna, Panurwa, and Meerpur, to the western descent near Suohi, a space of nearly sixty miles.

* I am familiar with these regions, and confidently predict, that when a similar measurement shall be made from the Betwa to Kotah, these results will little err, and the errors will be in having made Kotah somewhat too elevated, and the bed of the Betwa a little too low.

† Central India, a term which I first applied as the title of the map, presented to the Marquis of Hastings, in 1815 'of Central and Western India' and since become familiar.

‡ Let it be remembered that the Aravali, though it loses its tabular form, sends its branches north, terminating at Delhi.

§ Those who have marched from Baroda towards Malwa and marked the irregularities of surface, will admit this chain of connection of the Vindhya and Aravali.

|| 'The refuge of strength,' a title justly merited, from its affording protection to the most ancient sovereign race which holds dominion, whether in the east or west—the ancient stock of the Suryavansa, the Heliadae of India, our 'children of the sun,' the princes of Mewar.

are the Sookri and the Bandi, while others which are not perennial, and depend on atmospheric causes for their supply, receive the general denomination of '*rayl*,' indicative of rapid mountain torrents, carrying in their descent a vast volume of alluvial deposit, to enrich the siliceous soil below

However grand the view of the chaotic mass of rock from this elevated site of Komalmeeri, it is from the plains of Marwar that its majesty is most apparent, where its 'splintered pinnacles' are seen rising over each other in varied form, or frowning over the dark indented recesses of its forest-covered and rugged declivities

On reflection, I am led to pronounce the Aravali a connection of the 'Appennines of India,' the Ghats on the Malabar coast of the peninsula nor does the passage of the Nerbudda or the Tapti, through its diminished centre, militate against the hypothesis, which might be better substantiated by the comparison of their intrinsic character and structure

The general character of the Aravali is its primitive formation granite, reposing in variety of angle (the general dip is to the east) on massive, compact, dark blue slate, the latter rarely appearing much above the surface or base of the superincumbent granite The internal valleys abound in variegated quartz and a variety of schistus slate of every hue, which gives a most singular appearance to the roofs of the houses and temples when the sun shines upon them Rocks of gneis and of syenite appear in the intervals and in the diverging ridges west of Ajmeer, the summits are quite dazzling with the enormous masses of vitreous rose-coloured quartz

The Aravali and its subordinate hills are rich both in mineral and metallic products, and, as stated in the annals of Mewar, to the latter alone can be attributed the resources which enabled this family so long to struggle against superior power, and to raise those magnificent structures which would do honour to the most potent kingdoms of the west

The mines are royalties their produce a monopoly, increasing the personal revenue of their prince "*An-Dan-Kan*," is a triple figurative expression, which comprehends the sum of sovereign rights in Rajasthan, being *allegiance, commercial duties, mines* The tin-mines of Mewar were once very productive, and yielded, it is asserted, no inconsiderable portion of silver but the caste of miners is extinct, and political reasons, during the Mogul domination, led to the concealment of such sources of wealth Copper of a very fine description is likewise abundant, and supplies the currency; and the chief of Saloombra even coins by sufferance from the mines on his own estate *Soorma*, or the oxide of antimony, is found on the western frontier The garnet, amethystine quartz, rock crystal, the chrysolite, and inferior kinds of the emerald family, are all to be found within Mewar, and though I have seen no specimens decidedly valuable, the Rana has often told me that, according to tradition, his native hills contained every species of mineral wealth

Let us now quit our alpine station on the Aravali, and make a tour of the *Patan*, or plateau of Central India, not the least important feature of this interesting region It possesses a most decided character, and is distinct from the Vindhya to the south and the Aravali to the west, being of the secondary formation, or trap, of the most regular horizontal stratification

The circumference of the plateau is best explained in the map, though its surface is most unequally detailed, and is continually alternating its character between the tabular form and clustering ridges

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The circumference of the plateau is best explained in the map, though its surface is most unequally detailed, and is continually alternating its character between the tabular form and clustering ridges

where it bevels off to the banks of the Par, it is one of the richest and most productive soils in India, and better cultivated than any spot even of British India. In its idented sides are glens of the most romantic description (as the fountain of '*the Snake King*' near Hinglaj, and deep dells, the source of small streams, where many treasures of art,* in temples and ancient dwellings, yet remain to reward the traveller.

This central elevation, as before described, is of the secondary formation, called trap. Its prevailing colour, where laid bare by the Chumbul, is milk-white. It is compact and close-grained, and though perhaps the mineral offering the greatest resistance to the chisel, the sculptures at the celebrated Burorli evince its utility to the artist. White is also prevailing colour to the westward. About Kotah it is often mixed white and porphyritic, and about Shahabad of a mixed red and brown tint. When exposed to the action of the atmosphere in its eastern declivity, the decomposed and rough surface would almost cause it to be mistaken for gneiss.

This formation is not favourable to mineral wealth. The only metals are lead and iron; but their ores, especially the latter, are abundant. There are mines, said to be of value, of sulphuret of lead (*galena*) in the Gwalior province, from which I have had specimens, but these also are closed. The natives fear to extract their mineral wealth, and though abounding in lead, tin, and copper, they are indebted almost entirely to Europe even for the materials of their culinary utensils.

Without attempting a delineation of inferior ranges, I will only further direct the reader's attention to an important deduction from this superficial review of the physiognomy of Rajwarra.

There are two distinctly marked declivities or slopes in Central India: the chief is that from west to east from the great rampart, the Aravali, (interposed to prevent the drifting of the sands into the central plains, bisected by the Chumbul and his hundred arms) to the Betwa, the other slope is from south to north, from the Vindhya, the southern buttress of Central India, to the Jumna.

Extending our definition, we may pronounce of the Jumna to indicate the central fall of that immense vale which has its northern slope from the base of the Himalaya, and the southern from that of the Vindhya mountains.

It is not in contemplation to delineate the varied course of the magnificent Nerbudca, though I have abundant means for the moment we ascend the summit of the tropical† Vindhya, to descend into the valley of the Nerbudca, we abandon Rajasthan and the Rajpoots for the aboriginal races, the first proprietors of the land. These I shall leave to others, and commence and end with the Chumbul, the paramount lord of the floods of Central India.

The Chumbul has *his* fountains in a very elevated point of the Vindhya, amidst a cluster of hills, on which is bestowed the local appellation of 'Janapava.' It has three co-equal sources from the same cluster, the Chumbul, Chambela, and Gumbheer, while no less than nine other streams have their origin on the south side, and pour their waters into the Nerbudca.

* I have rescued a few of these from oblivion to present to my countrymen.

† Hence its name, *Vindhya* 'the barrier,' to the further progress of the sun in his northern declination.

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tion of the word 'Run' or 'Rin,'* still used to describe that extensive fen formed by the deposits of the Looni, and the equally saturated saline streams from the southern descent of Dhat. It is one hundred and fifty miles in length, and where broadest, from Bhooj to Buhari, about seventy in which direction the caravans cross, having as a place of halt an insulated oasis in this mediterranean salt marsh. In the dry season, nothing meets the eye but an extensive and glaring sheet of salt, spread over its insidious surface, full of dangerous quicksands and in the rains it is a dirty saline solution, up to the camels' girths in many places. The little oasis, the *Kharr Cuba*, furnishes pasture for this useful animal and rest for the traveller pursuing his journey to either bank.

It is on the desiccated borders† of this vast salt marsh that the illusory phenomenon, the *merage*, presents its fantastic appearance, pleasing to all but the wearied traveller, who sees a haven of rest in the embattled towers, the peaceful hamlet,‡ or shady grove, to which he hastens in vain, receding as he advances, till "the sun in his might," dissipating these "cloud cap'd towers," reveals the vanity of his pursuit.

Such phenomena are common to the desert, more particularly where these extensive saline depositions exist, but varying from certain causes. In most cases, this powerfully magnifying and reflecting medium is a vertical stratum, at first dense and opaque, it gradually attenuates with increased temperature, till the maximum of heat, which it can no longer resist, drives it off in an ethereal vapour. This optical deception, well known to the Rajpoots, is called *ek-kote*, or 'winter castles,' because chiefly visible in the cold season: hence, possibly, originated the equally illusory and delightful 'Chateau en Espagne,' so well known in the west§.

From the north bank of the Looni to the south, and the Shikhavat frontier to the east, the sandy region commences. Bikaner, Jodhpur, Jessulmeer, are all sandy plains, increasing in volume as you proceed westwards. All this portion of territory is incumbent on a sandstone formation: soundings of all the new wells made from Jodhpur to Ajmeer, yielded the same results, and concrete siliceous deposits, and chalk.

Jessulmeer is every where encircled by desert, and that portion round the capital might not be improperly termed an oasis, in which wheat, barley, and even rice are produced. The fortress is erected on the extremity of a range of some hundred feet in elevation, which can be traced beyond its southern confines to the ruins of the ancient Chotun erected upon them, and which tradition has preserved as the capital of a tribe, or prince, termed Happa, of whom no other trace exists. It is not unlikely that this ridge may be connected with that which runs through the rich province of Jalore, consequently an offset from the base of Aboo.

* Most probably a corruption of 'aianya,' or *desert* so that the Greek mode of writing it is more correct than the present.

† It is here the wild ass (*gorblun*) roams at large, untamable as in the day of the Arabian Patriarch of Uz, 'his house the wilderness, the barren land (or, according to the Hebrew, *salt places*,) his dwelling, who scorneth the multitude of the city, 'neither regardeth the crying of the driver.' Job xxxix 6, 7.

‡ Poorwa.

§ I have beheld it from the top of the ruined fortress of Hissar, with unlimited range of vision no object to diverge its ray, save the miniature forests: the entire circle of the horizon a chain of more than fancy could form of palaces, towers, and these airy "pillars of heaven" terminating in turn then ephemeral existence. But in the deserts of Dhat and Oomrasoomra, where the shepherds pasture their flocks, and especially where the alkaline plant is produced, the statification is more horizontal, and produces more of the watery description.

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HISTORY OF *The Rajpoot Tribes.*

CHAPTER I.

*Genealogies of the Rajpoot Princes The Puranas Connection of
the Rajpoots with the Scythic Tribes*

BEING desirous of epitomizing the chronicles of the martial races of Central and Western India, it was essential to ascertain the sources whence they draw, or claim to draw, their lineage. For this purpose I obtained from the library of the Rana of Oodipur their sacred volumes, the *Puranas*, and laid them before a body of pandits, over whom presided the learned Yati Gyanchandia. From these extracts were made of all the genealogies of the great races of Suiya and Chandia, and of facts historical and geographical.

Most of the *Puranas** contain portions of historical as well as geographical knowledge, but the *Bhagvat*, the *Scanda*, the *Agna*, and the *Bharishya*, are the chief guides. It is rather fortunate than to be regretted, that their chronologies do not perfectly agree. The number of princes in each line varies, and names are transposed, but we recognize distinctly the principal features in each, affording the conclusion that they are the productions of various writers, borrowing from some common original source.

The *Genesis*† of India commences with an event described in the history of almost all nations: the deluge, which, though treated with the fancy peculiar to the orientals, is not the less entitled to attention. The essence of the extract from the *Agna Purana* is this: When ocean quitted his bounds "and caused universal destruction by Bramha's command, Vaivaswata‡ (Noah), who dwelt near the Himalaya§ mountains, was giving water to the gods in the Kritamala river, when a small fish fell into his hand. A voice "commanded him to preserve it. The fish expanded to an enormous size. "Manu, with his sons and then wives, and the sages, with the seed of every "living thing, entered into a vessel which was fastened to a horn on the head "of the fish, and thus they were preserved."

* "Every *Purana*," says the first authority existing in Sanscrit lore, "treats of five subjects: the creation of the universe, its progress, and the renovation of the world; the genealogy of gods and heroes, chronology, according to a fabulous system, and heroic history, containing the achievements of demi-gods and heroes. Since each *Purana* contains a cosmogony, both mythological and heroic history, the works which bear that title may not unaptly be compared to the Grecian theogonies."—*Essay on the Sanscrit and Pracrit Languages*, by H. T. Colebrooke, Esq., As. Res. vol. iii., p. 202.

† Resolvable in Sanscrit, *janam*, 'birth, and *es* and *iswan*, 'lords'.

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possess remains of the religion of Boodha, in its caves and colossal statues*. The Paropamisian Alexandria is near Bamian but the Meru and Nyssa† of Alexander are placed more to the eastward by the Greek writers, and according to the cautious Arrian between the Cophes and Indus. Authority localizes it between Peshawar and Jallalabad, and calls it *Mer-coh*, or *Mar-coh*,‡ “a bare rock 2,000 feet high with caves to the westward, termed Be-dowlut by the Emperor Hemayoon from its dismal appearance”§ This designation, however, of Deshte Be dowlut, or ‘unhappy plain,’ was given to the tract between the cities beforementioned

* “In Zohac Bamian, the castle, a monument of great antiquity, is in good condition, while the castle of Bamian is in ruins”

“In the midst of the mountains are twelve thousand caves cut out of the rock, and ornamented with carving and plaster reliefs. These are called *samaj*, and were the winter retreat of the natives. Here are three astonishing idols, one representing a man eighty ells high, another of a woman fifty, and a third of a child fifteen ells in height. In one of these smajes is a tomb where is a coffin containing a corpse concerning which the oldest man can give no account it is held in high veneration. The ancients were possessed of some medical preparations, with which they anointed dead bodies, and by which they suffered no injury from time,”—*Ayen Akbery*, vol. II, p. 169

† Nisadha is mentioned in the *Purana* as a mountain. If in the genitive case (which the final syllable marks), it would be a local term given from the city of Nissa

‡ *Mer*, Sanscrit and *coh*, Persian for a ‘hill’

§ *Asiatic Researches*, vol. VI, p. 497, Wilford appears to have borrowed largely from that ancient store-house (as the Hindu would call it) of learning, Sir Walter Raleigh’s History of the world. He combines, however, much of what that great man had so singularly acquired and condensed, with what he himself collected, and with the aid of imagination has formed a curious mosaic. But when he took a peep into “the chorographical description of the Terrestrial Paradise,” I am surprised he did not separate the nurseries of mankind before and after the flood. There is one passage, also, of Sir Walter Raleigh which have aided his hypothesis, that Eden was in Higher Asia, between the common sources of the Jihun and other grand rivers, the abundance of the *ficus indica* or bur tree, sacred to the first lord, Adinath or Mahadeva

“Now for the tree of knowledge of good and evil, some men have presumed further; especially Gorapius Bocanus, who giveth himself the honour to have found out the kind of this tree, which none of the writers of former times could ever guess at, where it Gorapius much marvelleth”

—“Both together went

“Into the thickest wood, there soon they choose

“The fig tree, not that kind for fruit renowned,

“But such as at this day, to Indians known

“In Malabar or Deccan, spreads her arms

“Branching so broad and long, that in the ground

“The bended twigs take root, and daughters grow

“About the mother tree, a pillar’d shade

“High overarched, and echoing walks between

“There oft the Indian herdsman, shunning heat,

“Shelters in cool and tends his pasturing herds,”

“Those leaves

“They gathered, broad as Amazonian fringe”

Paradise Lost, book IV

Sir Walter strongly supports the Hindu hypothesis regarding the locality of the “nursery for rearing mankind, and that “India was the first planted and peopled country after the flood”—(Page 99) His first argument is, that it was a place where the vine and olive were indigenous, amongst the Sacæ Scythæ, (and as they still are, together with oats, between Cabul and Bamian), and that Ararat could not be in Armenia, because the Gordian mountains on which the ark rested were in longitude 75°, and the Valley of Shinnar 79° to 80°, which would be reversing the tide of migration. “As they journeyed from the East, they found a plain, “in the land of Shinar, and they dwelt there”—(Genesis, chap. 11, verse 2) He adds “Ararat, “named “by Moses, is not any one hill, but a general term for the great Caucasian range,

possess remains of the religion of Boodha, in its caves and colossal statues * The Paropamisian Alexandria is near Bamian but the Meru and Nyssa† of Alexander are placed more to the eastward by the Greek writers, and according to the cautious Arabian between the Cophes and Indus Authority localizes it between Peshawar and Jellalabad, and calls it *Mer-coh*, or *Mar-coh*,‡ “a blue rock 2,000 feet high with caves to the westward, termed Be-dowlut by the Emperor Hemayoon from its dismal appearance”§ This designation, however, of Deshte Be dowlut, or ‘unhappy plain,’ was given to the tract between the cities beforementioned

* “In Zohac Bamian, the castle, a monument of great antiquity, is in good condition, while the castle of Bamian is in ruins”

“In the midst of the mountains are twelve thousand caves cut out of the rock, and ornamented with carving and plaster reliefs These are called samaj, and were the winter retreat of the natives Here are three astonishing idols, one representing a man eighty ells high, another of a woman fifty, and a third of a child fifteen ells in height. In one of these smajes is a tomb where is a coffin containing a corpse concerning which the oldest man can give no account it is held in high veneration The ancients were possessed of some medical preparations, with which they anointed dead bodies, and by which they suffered no injury from time,”—*Ayn Akbery*, vol. II, p. 169

† Nisadha is mentioned in the *Purana* as a mountain If in the genitive case (which the final syllable marks), it would be a local term given from the city of Nissa

‡ *Mer*, Sanscrit and *coh*, Persian for a ‘hill’

§ *Asiatic Researches*, vol. VI p. 497, Wilford appears to have borrowed largely from that ancient store-house (as the Hindu would call it) of learning, Sir Walter Raleigh’s History of the world He combines, however, much of what that great man had so singularly acquired and condensed, with what he himself collected, and with the aid of imagination has formed a curious mosaic But when he took a peep into “the chorographical description of the Terrestrial Paradise,” I am surprised he did not separate the nurseries of mankind before and after the flood There is one passage, also of Sir Walter Raleigh which have aided his hypothesis, that Eden was in Higher Asia, between the common sources of the Jihun and other grand rivers, the abundance of the *ficus indica* or bur tree, sacred to the first lord, Adinath or Mahadeva

“Now for the tree of knowledge of good and evil, some men have presumed further; especially Gorapius Bocanus, who giveth himself the honour to have found out the kind of this tree, which none of the writers of former times could ever guess at, where it Gorapius “much marvelleth”

—“Both together went

“Into the thickest wood, there soon they choose
“The fig tree, not that kind for fruit renowned,
“But such as at this day, to Indians known
“In Malabar or Deccan, spreads her arms
“Branching so broad and long, that in the ground
“The bended twigs take root, and daughters grow
“About the mother tree, a pillar’d shade
“High overarched, and echoing walks between
“There oft the Indian herdsman, shunning heat,
“Shelters in cool and tends his pasturing herds,”
“Those leaves

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* *Hiya* or *Hi*, in Sanscrit, 'horse'—*El*, 'sun' whence *ippos* and *elios*. *Hi* appears to have been a term of Scythian origin for the sun, and *Hari*, the Indian Appollo, is addressed as the sun. *Hul*, or northern nations (qu. *Noel* of France?), is the Hindu Sacrauta, of which more will be said hereafter.

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to the monarchy such incredible antiquity, it became capable of refutation from the many historians of repute who preceded him. But on the fabulist of India we have no such check. If Vyasa himself penned these legends as *now* existing, then is the stream of knowledge corrupt from the fountain-head. If such the source, the stream, filtering through ages of ignorance, has only been increased by fresh impurities. It is difficult to conceive how the arts and sciences could advance, when it is held impious to doubt the truth of whatever has been handed down, and still more to suppose that the degenerate could improve thereon. The highest ambition of the present learned priesthood, generation after generation, is to be able to comprehend what has thus reached them, and to form commentaries upon past wisdom, which commentaries are commented on *ad infinitum*. Whoever dares now aspire to improve thereon must keep the secret in his own breast. They are but the expounders of the olden oracles: were they more they would be infidels. But this could not always have been the case.

With the Hindus, as with other nations, the progress to the heights of science they attained must have been gradual, unless we take from them the merit of original invention, and set them down as borrowers of a system. These slavish fetters of the mind must have been forged at a later period, and it is fair to infer that the monopoly of science and religion were simultaneous. What must be the effect of such monopoly on the impulses and operations of the understanding? Where such exists, knowledge could not long remain stationary: it must perforce retrograde. Could we but discover the period when religion ceased to be a *profession* and became hereditary (and that such there was these very genealogies bear evidence), we might approximate the era when science attained its height.

In the early ages of these Solar and Lunar dynasties, the priestly office was not hereditary in families, it was a profession, and the genealogies exhibit frequent instances of branches of these races terminating their martial career in the commencement of a religious sect, or *gotra* and of their descendants reassuming their warlike occupations. Thus, of the ten sons of Icshwacu,† three are represented as abandoning worldly affairs and taking to religion; and one of these, Canin, is said to be the first who made an *agnihotra*, or pyreum, and worshipped fire, while another son embraced commerce. Of the Lunar line and the six sons of Pururava, the name of the fourth was Reh; "from him the fifteenth generation was Harita, who with his eight brothers "took to the office of religion, and established the Causika Gotra, or tribe of "Brahmins."

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Teraputa also translating from ancient authorities, says, to the same effect, that "in the reign of Maharaja King of Canouj, a Brahmin came from Persia, who introduced magic, idolatry, and the worship of the stars: so that there is no want of authority for the introduction of new tenets of faith."

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But this deference for the Brahmins is certainly, with many Rajpoot 'classes, very weak. In obedience to prejudice, they shew them outward civility, but, unless when their fears or wishes interfere, they are less esteemed than the bards.

The story of the King Vishwamitra of Gadhipura* and the Brahmin Vasishta, which fills so many sections of the first book of the *Ramayana*,† exemplifies, under the veil of allegory, the contests for power between the Brahminical and military classes, and will serve to indicate the probable period when the castes became immutable. Stripped of its allegory, the legend appears to point to a time when the division of the classes was yet imperfect, though we may infer, from the violence of the struggle, that it was the last in which '*Brahminhood*' could be obtained by the military.

Viswamitra was the son of Gadhi (of the race of Causika), King of Gadhipura, and contemporary of Ambaisha, King of Ayodhya or Oude, the fortieth prince from Icsuwacu consequently about two hundred years anterior to Rama. This event therefore, whence we infer that the system of castes was approaching perfection, was probably about one thousand four hundred years before Christ.

If proof can be given that these genealogies existed in the days of Alexander, the fact would be interesting. The legend in the *Puranas*, of the origin of the Lunar race, appears to afford this testimony.

acts," this was the Shubala for which the king offered "a hundred thousand cows," this was "the jewel of which a king only should be proprietor"—The subjects of the Brahmin appeared not to relish such transfer, and by 'the lowering of the cow' obtained numerous foreign auxiliaries, which enabled the Brahmin to set his sovereignty at defiance. Of these "the Pahlavi (Persian) kings, the dreadful Sakas (Sacs) and Yavanas (Greeks), with scymitars and gold armour the Kambojas," &c. were each in turn created by the bull producing cow. The armies of the Pahlavi kings were cut to pieces by Vishwamitra, who at last, by continual reinforcements was overpowered by the Brahmin's levies.

These reinforcements could appear to have been the ancient Persians, the Sacs, the Greeks, the inhabitants of Assam, the southern India, and various races out of the Hindu religion, all classed under the term *Mlechha*, equivalent to the '*barbarians*' of the Greeks and Romans.

The king Vishwamitra, defeated and disgraced by this powerful priest, "like a serpent with his teeth broken, like the sun robbed by the eclipse of its splendour, was filled with perturbation. Deprived of his sons and array, stripped of his pride and confidence, he was left without resource as a bird bereft of his wings." He abandoned his kingdom to his son and like all Hindu princes in distress, determined, by penitential rites and austerities, "to obtain Brahminhood."

He took up his abode at the sacred Pushkari living on fruits and roots, and fixing his mind, said, "I will become a Brahmin." By these penances he attained such spiritual power that he was enabled to usurp the Brahmin's office. The theocrats caution Vishwamitra, thus determined to become a Brahmin by austerity, that "the divine books are to be observed with care only by those acquainted with their evidence, nor does it become thee (Vishwamitra) to subvert the order of things established by the ancients."

The history of his wanderings, austerities, and the temptations thrown in his way, is related. The celestial fair were commissioned to break in upon his meditations. The mother of love herself descended, while India, joining the cause of the Brahmins, took the shape of kokila, and added the melody of his notes to the allurements of Rambha, and the perfumed zephyrs which assailed the royal saint in the wilderness. He was proof against all temptation, and condemned the fair to become a pillar of stone. He persevered "till every passion was subdued, till not a tincture of sin appeared in him," and gave such alarm to the whole priesthood, that they dreaded lest his excessive sanctity should be fatal to them. They feared "mankind would become atheists." The gods and Bramha at their head were obliged to grant his desire of Brahminhood, and Vashista, conciliated by the gods, acquiesced in their wish, and formed a friendship with Vishwamitra.

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* Caouy, the ancient capital of the present race of Marwar.

† See translation of this epic, by Messrs Carey and Marshman.

"was advanced in years,* and being unable to find a husband worthy of her" he married her himself, that he might supply the throne of India with "monarchs. Her name was Pandea, and he caused the whole province in which she was born to receive its name from her."†

This is the very legend contained in the Puranas, of Vyasa (who was Hail-cul-es, or chief of the race of Hari) and his *spiritu il daughter* Pandea, from whom the grand race the *Pandus*, and from whom Delhi and its dependencies were designated the Pandu sovereignty.

Her issue ruled for thirty-one generations in direct descents, or from 1120 to 610 before Christ, when the military minister,‡ connected by blood, was chosen by the chiefs who rebelled against the last Pandu king, represented as "neglectful of all the cares of government," and whose deposition and death introduced a new dynasty.

To other dynasties succeeded in like manner by the usurpation of these military ministers, until Vicramaditya, when the Pandu sovereignty and era of Yudhisthira were both overturned.

Indiaprastha remained without a sovereign, supreme power being removed from the north to the southern parts of India, till the fourth, or, according to some authorities, the eighth century after Vicrama, when the throne of Yudhisthira was once more occupied by the Tuar tribe of Rajpoots, claiming descent from the *Pandus*. To this ancient capital, thus refounded, the new appellation of Delhi was given and the dynasty of the founder, Anungpal, lasted to the twelfth century, when he abdicated in favour of his grandson,§ Prithwiraja, the last imperial Rajpoot sovereign of India, whose defeat and death introduced the Mahomedans.

This line has also closed with the pageant of a prince and colony returned from the extreme west is now the sole arbiter of the throne of *Pandu* and *Timoor*.

Britain has become heir to the monuments of Indiaprastha raised by the descendants of Boodha and Ella, to the iron pillar of the Pandus, whose pedestal|| "is fixed in hell," to the columns reared to victory, inscribed with

* Arrian generally exercises his judgment in these matters, and is the reverse of credulous. On this point he says, "My opinion of this story is, that if Hercules were capable of 'having an affair of this kind, and getting children, he was not so near his end as they wish 'to make us believe'."

† Sandrocottus is mentioned by Arrian to be of this line, and we can have no hesitation therefore, in giving him a place in the dynasty of Puru, the second son of Yayati, whence the patronymic used by the race now extinct, as was *Yadu*, the elder brother of Puru. Hence Sandrocottus, if not a Puru himself, is connected with the chain of which the links are Jaxasandha (a hero of the *Bharat*) Ripoonjaya, the twenty-third in descent, when a new race, headed by Sanaka and Sesnag, about six hundred years before Christ, usurped the seat of the lineal descendants of Puru, in which line of usurpation is Chaudragupta of the tribe Mori, the Sandrocottus of Alexander, a branch of this Sesnag, Takshac, or *Snake* race which, stripped of its allegory, will afford room for subsequent dissertation. The Prasii of Arrian would be the stock of Puru, Prayag is claimed in the annals yet existing as the cradle of their race. This is the modern Allahabad, and the Eninaboas must be the Jumna, and the point of junction with the Ganges, where we must place the Capital of the *Prasii*.

‡ Analogous to the *marre du palais* of the first races of the Franks.

§ His daughter's son. This is not the first or only instance of the *sahque* law of India being set aside. There are two in the history of the Sovereigns of Anhilwara Puttum. In all adoptions of this nature, when the child "binds round his head the turban" of his adopted father, he is finally served from the stock whence he had his birth.

|| The wheel, or iron pillar of the Pandus, is mentioned in the poems of Chand. An infidel Tuar prince wished to prove the truth of the tradition of its depth of foundation, blood gushed up from the earth's centre, the pillar became loose (*dhilli*)," as did the fortune of the house from such impiety. This is the origin of *Delhi*.

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The lines from Yadu,* concluding with Crishna and his uncle Kansa, exhibit fifty-seven, and fifty-nine descents from Yayati while Yudhishthira,† Sala‡ Jarasandha,§ and Vahoorita,|| all contemporaries of Crishna and Kansa, are fifty-one, forty-six, and forty-seven generations, respectively, from the common ancestor, Yayati

There is a wide difference between the Solar and the Yadu branches of the Lunar lines, yet is that now given fuller than any I have met with Sir William Jones' lists of the Solar line give fifty-six, and of the Lunar (Boodha to Yudhishthira) forty-six, being one less in each than in the table now presented nor has he given the important branch terminating with Crishna So close an affinity between lists, derived from such different authorities as this distinguished character and myself had access to, shews that there was some general source entitled to credit

Mr Bentley's¶ lists agree with Sir William Jones,' exhibiting fifty-six and forty-six respectively, for the last-mentioned Solar and Lunar races But, on a close comparison, he has either copied them or taken from the same original source, afterwards transposing names which, though aiding a likely hypothesis, will not accord with their historical belief

Colonel Wilford's** Solar list is of no use but his two dynasties of Puru and Yadu of the Lunar race are excellent, that part of the line of Puru, from Jarasandha to Chandragupta, being the only correct one in print

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It is evident that the Lunar line has reached us defective It is supposed so by their genealogists and Wilford would have increased the error by taking it as the standard, and reducing the Solar to conform thereto

Mr Bentley's method is therefore preferable namely, to suppose eleven princes omitted in the Lunar between Janmejya and Piachinwat But as there is no authority for this, the Lunar princes are distributed in the tables collaterally with the Solar, preserving contemporaneous affinity where synchronism will authorize By this means all hypothesis will be avoided, and the genealogies will speak for themselves

There is very little difference between Sir William Jones' and Colonel Wilford's lists, in that main branch of the Lunar race, of which Puru, Hasti, Ajmida, Curu, Santanu, and Yadhishthna, are the most distinguished links The coincidence is so near, as to warrant a supposition of identity of source, but close inspection shews Wilford to have had a fuller supply, for he produces new branches, both of Hasti's and Curu's progeny He has also one name (Bhimsena) towards the close, which is in my lists, but not in Sir William Jones';

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† Of Delhi—Indraprastha

‡ Sala, the founder of *Ajore* on the Indus, a capital I had the good fortune to discover
Sala is the *Sehr* of Abul Fuzil

§ Jarasandha of Behar

|| Vahoorita, unknown yet

¶ Asiatic Researches, vol v p 341

** Ibid vol p 241

The lines from Yadu,* concluding with Crishna and his uncle Kansa, exhibit fifty-seven, and fifty-nine descents from Yayati while Yudhishthira,† Sala‡ Jarasandha,§ and Vahoorita,|| all contemporaries of Crishna and Kansa, are fifty-one, forty-six, and forty-seven generations, respectively, from the common ancestor, Yayati

There is a wide difference between the Solar and the Yadu branches of the Lunar lines, yet is that now given fuller than any I have met with Sir William Jones' lists of the Solar line give fifty-six, and of the Lunar (Boodha to Yudhishthira) forty-six, being one less in each than in the table now presented nor has he given the important branch terminating with Crishna So close an affinity between lists, derived from such different authorities as this distinguished character and myself had access to, shews that there was some general source entitled to credit

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Of periods so remote, approximations to truth are the utmost to be looked for, and it is from the *Ramayana* and the *Puranas* these synchronisms are hazarded

The first commences with a celebrated name of the Solar line, Harischandra, son of Trisunkhu, still proverbial for his humility. He is the twenty-fourth* and declared cotemporary of Parasurama, who slew the celebrated Sahasra-Arjuna† of the Haihya (Lunar) race, prince of Mahismati on the Nerbudda. This is confirmed by the *Ramayana*, which details the destruction of the military class and assumption of political power by the Brahmins, under their chief Parasurama, marking the period when the military class "lost the umbrella of royalty," and, as the Brahmins ridiculously assert, their purity of blood. This last, however, their own books sufficiently contradict, as the next synchronism will shew.

This synchronism we have in Sagara, the thirty-second prince of the Solar line, the contemporary of Taljangha, of the Lunar line, the sixth in descent from Sahasra-Arjuna, who had five sons preserved from the general slaughter of the military class by Parasurama, whose names are given in the *Bhavishya*.

Wars were constantly carried on between these great rival races Surya and Indu, recorded in the *Puranas* and *Ramayana*. The *Bhavishya* describes that between Sagara and Taljangha "to resemble that of their ancestors, in which the Haihyas suffered as severely as before." But that they had recovered all their power since Parasurama, is evident from their having completely retaliated on the Surya and expelled the father‡ of Sagara from his capital of Ayodhya. Sagara and Taljangha appear to have been contemporary with Hasti of Hastinapura, and with Anga, descended from Boodha, the founder of Angadesa,§ or Ongdesa, and the Anga race.

* Sahyadri Khanda of the *Scanda Purana*.

† In the *Bhavishya Purana* this prince, Sahasra-Arjuna is termed a chakravarti, or paramount sovereign. That he conquered Karkataka of the Takshac, Toorishka, or snake race, and brought with him the population of Mahismati, and founded Hemanagra in the north of India on his expulsion from his dominions on the Nerbudda. Traditionary legends yet remain of this prince on the Nerbudda, where he is styled Sahasra Bahu, or with 'a thousand arms,' figurative of his numerous progeny.

The Takshac, or Snake race, here alluded to, will hereafter engage our attention. The names of animals in early times, planets, and things inanimate, all furnished symbolic appellations for the various races. In Scripture we have the fly, the bee, the ram, to describe the princes of Egypt, Assyria, and Macedonia. Here we have the snake, horse, monkey &c.

The Snake or Takshac race was one of the most extensive and earliest of Higher Asia, and celebrated in all its extent, and to which I shall have to recur hereafter.

In the *Ramayana* it is stated that the sacrificial horse was stolen by "a serpent (Thakshak assuming the form of Anunta."

‡ Usur, the father of Sagara, expelled by hostile kings of the Haihyas, the Taljungas, and the Snookindhas, fled to the Himavut mountains, where he died leaving his wives pregnant, and from one of these Sagara was born. (1) It was to preserve the Solar race from the destruction which threatened it from the prolific Lunar race, that the Brahmin Parasurama armed, evidently proving that the Brahminical faith was held by the Solar race, while the religion of Boodha, the great progenitor of the Lunar, still governed his descendants. This strengthened the opposition of the sages of the Solar line to Vishwamitra's (of Boodha's or the Lunar line) obtaining Brahminhood. That Crishna, of Lunar stock, prior to founding a new sect, worshipped Boodha, is susceptible of proof.

(1) Forty-first section, Book 1, of the *Ramayana*, translation by Carey.

§ Angades, Ongdes, or Ondes, adjoins Thibet. The inhabitants call themselves Hoongias and appear to be the Hong-nu of the Chinese authors' the Huns (Hoons) of Europe and India which prove this Taotar race Lunar, and of Boodha.

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CHAPTER IV.

Foundations of States and Cities by the different Tribes.

AYODHYA* was the first city founded by the race of Surya. Like other capitals, its importance must have risen by slow degrees, yet, making every allowance for exaggeration, it must have attained great splendour long anterior to Rama. Its site is well known at this day under the contracted name of Oude, which also designates the country appertaining to the titular Vizier of the Mogul empire, which country, twenty-five years ago, nearly marked the limits of Kosala, the pristine kingdom of the Surya race. Overgrown greatness characterized all the ancient Asiatic capitals, and that of Ayodhya was immense. Lucknow, the present capital, is traditionally asserted to have been one of the suburbs of ancient Oude, and so named by Rama, in compliment to his brother Laeshman.

Nearly coeval in point of time with Ayodhya was Mithila,† the capital of a country of the same name, founded by Mithila, the grandson of Ieshwacu.

The name of Janaka,‡ son of Mithila eclipsed that of the founder, and became the patronymic of this branch of the Solar race.

These are the two chief capitals of the kingdoms of the Solar line described in this early age, though there were others of a minor order, such as Rotas, Champapura, &c., all founded previously to Rama.

By the numerous dynasties of the Lunar race of Boodha many kingdoms were founded. Much has been said of the antiquity of Prayag, yet the first capital of the Indu or Lunar race appears to have been founded by Sahasra Arjuna, of the Huihya tribe. This was Mahesmati on the Nerbudda, still existing in Maheswar§. The rivalry between the Lunar race and that of the

* The picture drawn by Valmiki of the capital of the Solar is so highly coloured, that Ayodhya might stand for utopia, and it would be difficult to find such a catalogue of metropolitan embellishments, in this non-age of Oude. On the banks of the Sarayu is a large country called Kosala, in which is Ayodhya, built by Manu, twelve yojans (forty-eight miles) in extent, with streets regular and well watered. It was filled with merchants, beautified by gardens ornamented with stately gates and high-arched porches, furnished with arms, crowded with chariots, elephants, and horses, and with ambassadors from foreign lands, embellished with palaces whose domes resembled the mountain tops, dwellings of equal light resounding with the delightful music of the tabour, the flute, and the harp. It was surrounded by an impassable moat and guarded by arches. Dasarathi was its king, a mighty charioteer. There were no atheists. The affections of the men were in their consorts. The women were chaste and obedient to their lords, endowed with beauty, wit, sweetness, modesty, and industry, with bright ornaments and fair apparel, the men devoted to truth and hospitality, regardful of their superiors, their ancestors, and their gods.

† There were eight councillors, two chosen priests profound in the law, besides another inferior council of six. Of subdued appetites, disinterested, forbearing, pleasant, patient, not avaricious, well acquainted with their duties and popular customs, attentive to the army, the treasury, impartially awarding punishment even on their own sons, never oppressing even an enemy, not arrogant, comely in dress, never confident about doubtful matters, devoted to the sovereign.

‡ Mithila, the modern Tirhoot in Bengal.

§ Kusadhwaja, father of Sita (spouse of Rama), is also called Janaka, a name common in this line, and borne by the third prince in succession after Suvanna Rama, the 'golden-haired' Chief Mithila.

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The city of Hastinapura was built by Hasti, a name celebrated in the Lunar dynasties. The name of this city is still preserved on the Ganges, about forty miles south of Hari-dwar,* where the Ganges breaks through the Sewaluk mountains and enters the plains of India. This mighty stream, rolling its masses of waters from the glaciers of the Himalaya, and joined by many auxiliary streams frequently carries destruction before it. In one night a column of thirty feet in perpendicular height has been known to bear away all within its sweep, and to such an occurrence the capital of Hasti is said to have owed its ruin †

As it existed, however, long after the Mahabharat, it is surprising it is not mentioned by the historians of Alexander, who invaded India probably about eight centuries after that event. In this abode of the sons of Puru resided Purus, one of the two princes of that name, opponents of Alexander, and probably Barusa the son of Chandragupta, surmised to be the Abisares and Sandracoptos of Grecian authorities. Of the two princes named Purus mentioned by Alexander's historians, one resided in the very cradle of the Puru dynasties, the abode of the other bordered on the Punjab warranting an assertion that the Peri of Alexander were of the Lunar race, and destroying all the claims various authors have advanced on behalf of the princes of Mewar §

Hasti sent forth three grand branches, Ajamida, Deomida and Puramida. Of the two last we lose sight altogether, but Ajamida's progeny spread over all the northern parts of India, in the Punjab, and across the Indus. The period, probably one thousand six hundred years before Christ.

From Ajamida, || in the fourth generation, was Bajaswa, who obtained possessions towards the Indus, and whose five sons gave their name *Panchaloka*, to the Punjab, or space watered by the five rivers. The capital founded by the younger brother, Kampila, was named Kampilnagara. ¶

The descendants of Ajamida by his second wife, Kesunee, founded another kingdom and dynasty, celebrated in the heroic history of northern India. This is the *Cusika* dynasty

* The portal of Hari or Hari, whose trisula or trident is there.

† Wiford says this event is mentioned in two *Puranas* as occurring in the sixth or eighth generation of the great war. Those who have travelled in the Doab must have remarked where both the Ganges and Jumna have shifted their beds.

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§ The ignorance of the family Mewar of the fact, would by no means be a conclusive argument against it, could it be otherwise substantiated, but the race of Surya was completely eclipsed at that period by the Lunar and new races which soon poured in from west of the Indus, and in time displaced them all.

|| Ajamida, by his wife Nila, had five sons, who spread their branches (Sachæ) on both sides the Indus. Regarding three the *Puranas* are silent, which implies their migration to distant regions. Is it possible they might be the origin of the Medes? These Medes are descendants of Yayati, third son of the patriarch Manu, and Madai, founder of the Medes, was of Japhet's line. Ajamedi, the patronymic of the branch of Bajaswa, is from Aja 'a goat'. The Assyrian Mede, in Scripture, is typified by the goat.

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One great arm of the tree of Yayati remains unnoticed, that of Ooru or Oorvasu, written by others *Turvasu*.

Ooru was the father of a line of kings who founded several empires.

Viroota, the eighth prince from Ooru, had eight sons, two of whom are particularly mentioned as sending forth two grand shoots, Druhya and Babru.

From Druhya a dynasty was established in the north. Ar, with his son Khandar, is stated to have founded a state. Pritchita is said to have become king of Mlechha-desa, or the *barbarous regions*.

This line terminated with Dushhanta, the father of the celebrated Sacoontala, married to Bharat, and who, labouring under the displeasure of some offended deity, is said by the Hindus to have been the cause of all the woes which subsequently befel the race.

The four grandsons of Dushhanta, Kalinjar, Keral, Pand, and Chowal, gave their names to countries.

Kalinjar is the celebrated fortress in Boondelkhund, so well known for its antiquities, which have claimed considerable notice.

Of the second, Keral, it is only known that in the list of the thirty-six royal races in the twelfth century, the Keral makes one, but the capital is unknown.

The kingdom founded by Pand may be that on the coast of Malabar, the Pandu-Mandal of the Hindus, the *Reyia Pandiona* of the geographers of the west, and of which probably, Tanjore is the modern capital.

Chowal* is in the Saurashtra peninsula, and on the coast, towards Jugut Koont, 'the world's end,' and still retains its appellation.

The other shoot from Babru became celebrated. The thirty-fourth prince, Anga, founded the kingdom of Anga-desa, of which Champat Malni was the capital, established about the same time with Canouj, probably fifteen hundred years before Christ. With him the patronymic was changed, and the Anga race became famous in ancient Hindu history and to this day, *An-des* still designates the Alpine regions of Thibet bordering on Chinese Tartary.

Pristoosena terminates the line of Anga and as he survived the disasters of the Great War, his race probably multiplied in those regions, where east appears never to have been introduced.

Sodas, Mundodri, capital of the Puriharas, Chandravati, at the foot of the Aravali Mountains, and Ballabhipura, in Guzrat, capital of the Balica-raes, the Balharas of Arab travellers. The Balla Rappoot of Saurashtra may have given the name to Ballachipura, as descendants of Balica from Sehl of Arore. The blessing of the bard to them is yet, *Tatta Mooltan ca Rao* ('lord of Tatta and Mooltan,' the seats of the Balica putras) nor is it improbable that a branch of these, under the India Hercules, Balaram who left India after the Great War, may have founded Balch, or Bahkh, emphatically called the 'mother of cities.' The Jessulmeer annals assert that the Yadu and Balica branches of the Indu race ruled Khorasan after the Great War, the Indo Scythic race of Grecian authors.

Besides the Balicas, and the numerous branches of the Indo-Medes, many of the sons of Curu dispersed over these regions amongst whom we may place Ootira Curu (*Northern Curus*) of the Puranas, the Ottoiorura of the Greek authors. Both the Indu and Surya races were eternally sending their superfluous population to those distant regions, when probably the same primeval religion governed the race east and west of the Indus.

* From Chowal on the coast, in journeying towards Joonagurh, and about seven miles from the former, are the remains of an ancient city.

† From the description in the *Ramayana* of king Dasaratha proceeding to Champamalni, the capital of Lompada, king of Agra (sixth in descent from the founder), it is evident that it was a very mountainous region, and the deep forests and large rivers presented serious obstructions to his journey. From this I should imagine it impossible that Anga-desa should apply to a portion of Bengal, in which there is a Champamalina, described by Colonel Franklin in his *Essay on Palibothra*.

One great arm of the tree of Yayati remains unnoticed, that of Ooru or Oorvasu, written by others *Turvasu*.

Ooru was the father of a line of kings who founded several empires.

Viroota, the eighth prince from Ooru, had eight sons, two of whom are particularly mentioned as sending forth two grand shoots, Druhya and Babru.

From Druhya a dynasty was established in the north. Ar, with his son Khandar, is stated to have founded a state. Pritchita is said to have become king of Mlechha-desa, or the *barbarous regions*.

This line terminated with Dushhanta, the father of the celebrated Sacoontala, married to Bharat, and who, labouring under the displeasure of some offended deity, is said by the Hindus to have been the cause of all the woes which subsequently befel the race.

The four grandson of Dushhanta, Kalinjar, Keral, Pand, and Chowal, gave their names to countries.

Kalinjar is the celebrated fortress in Boondelkhund, so well known for its antiquities, which have claimed considerable notice.

Of the second, Keral, it is only known that in the list of the thirty-six royal races in the twelfth century, the Keral makes one, but the capital is unknown.

The kingdom founded by Pand may be that on the coast of Malabar, the Pandu-Mandal of the Hindus, the *Reyia Pandiona* of the geographers of the west, and of which probably, Tanjore is the modern capital.

Chowal* is in the Saurashtra peninsula, and on the coast, towards Jugut Koont, 'the world's end,' and still retains its appellation.

The other shoot from Babru became celebrated. The thirty-fourth prince, Anga, founded the kingdom of Anga-desa, of which Champat Malini was the capital, established about the same time with Canouj, probably fifteen hundred years before Christ. With him the patronymic was changed, and the Anga race became famous in ancient Hindu history and to this day, *An-des* still designates the Alpine regions of Thibet bordering on Chinese Tartary.

Pristoosena terminates the line of Anga and as he survived the disasters of the Great War, his race probably multiplied in those regions, where east appears never to have been introduced.

Sodas, Mundodri, capital of the Puriharas, Chandravati, at the foot of the Aravali Mountains, and Ballabhipura, in Guzar, capital of the Balica-raes, the Balharas of Arab travellers. The Balla Rajpoot of Saurashtra may have given the name to Ballachipura, as descendants of Balica from Sehl of Arore. The blessing of the bard to them is yet, *Tatta Mooltan ca Rao* ('lord of Tatta and Mooltan,' the seats of the Balica putras) nor is it improbable that a branch of these, under the India Hercules, Balaram who left India after the Great War, may have founded Balich, or Balikh, emphatically called the 'mother of cities.' The Jessulmeer annals assert that the Yadu and Balica branches of the Indu race ruled Khorasan after the Great War, the Indo Scythian race of Grecian authors.

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CHAPTER V.

The Dynasties which succeeded Rama and Crishna The Pandu Family Periods of the different Dynasties

HAVING investigated the line from Ieshwacu to Rama, and that from Boodha (the parent and first emigrant of the Indu† race, from Saca Dwipa, or Scythia, to Hindusthan) to Crishna and Yudhisthira, a period of twelve hundred years, we proceed to the second division and second table of the genealogies

From Rama, all the tribes termed Suryavansa, or 'Race of the Sun,' claim descent, as the present princes of Mewar, Jeypur, Marwar, Bikaner, and their numerous clans, while from the Lunar (Indu) line of Boodha and Crishna, the families of Jessulmeer and Cutch (the Bhattis and Jaireja races), extending throughout the Indian desert from the Sutledge to the ocean, deduce their pedigrees

Rama preceded Crishna but as their historians, Valmika and Vyasa, who wrote the events they witnessed, were contemporaries, it could not have been by many years

The present table contains the dynasties which succeeded these great beacons of the Solar and Lunar races, and are three in number §

- 1st The Suryavansa, descendants of Rama
- 2nd The Induvansa, descendants of Pandu through Yudhisthira
- 3rd The Induvansa, descendants of Jarasandha, monarch of Rajgraha

The *Bhagvat and Agni Puranas* are the authorities for the lines from Rama and Jarasandha, while that of Pandu is from the *Raj-Tarangini* and *Rajavali*

ing, the sacred mount Girnar, is known by Abul Fuzil says it had long remained desolate and unknown, and was discovered by mere accident Tradition even being silent, they gave it the emphatic application of Juna (old) Gurh (fortress) I have little doubt that it is the Asildurga, or Asilgurh, of the Grahilote annals, where it is said that prince Asil raised a fortress called same of him, near to Girnar, by the consent of the Dabi prince, his uncle

from the fol. du, Som, Chandra, in Sanscrit 'the moon' hence the Lunar race is termed the † From the Jusa, Som-vansa, or Indu-vansa, most probably the root of Hindu the capital of Lom, † Bhattis from the Jairejas Dhat, is now amalgamated with Scind - Its was a very mountainous and Soda tribe, ancient lords of all Scind tions to his journey From this it have been given, but imperfect First the descendants of a portion of Bengal, in which they from whence the princes of Nirwar and Ambar secondly, the Essay on Palibothra from the princes of Jessulmeer

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From the *Raj-Tarangini* and *Rajavati*, the Induvansa family (descendants of Pandu through Yudhisthira) is supplied. These works, celebrated in Rajwara as collections of genealogies and historical facts, by the Pandits Vidyadhara and Raghunath, were compiled under the eye of the most learned prince of his period, Sowae Jey Sing of Ambar, and give the various dynasties which ruled at Indraprastha, or Delhi, from Yudhisthira to Vicramaditya; and although barren of events, may be considered of value in filling up a period of entire darkness

The *Tarangini* commences with Adinath* or Rishubhadeva,† being the Jain‡ theogony. Rapidly noticing the leading princes of the dynasties discussed, they pass to the birth of the kings Dhritarashtra and Pandu, and their offspring, detailing the causes of their civil strife, to that conflict termed the Mahabharat, or great war

The origin of every family, whether of east or west, is involved in fable. That of the Pandus is entitled to as much credence as the birth of Romulus, or other founders of a race

Such traditions|| were probably invented to cover some great disgrace in the Pandu family, and have relation to the story already related of Vyasa, and the debasement of this branch of the Hari-culas. Accordingly, on the death of Pandu, Duryodhana, nephew of Pandu (son of Dhritarashtra, who blindness could not inherit), asserted their illegitimacy before the Thee kin at Hastinapur

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car A§ Pandu not being blessed with progeny, his queen made use of a charm by which she evaded the duties from their spheres. To Dharma Raj (Minos) she bore Yudhisthira, by Pavan (Eolus) she had Bhuma, by Indra (Jupiter Cælus) she had Arjuna, who was taught by him the use of the bow, so fatal in the Great War, and Nacula and Sahadava owed their birth to A-wim Kumar (Esculapius) the physician of the gods.

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The rivalry between the races burst forth afresh : but Duryodhana, who so often failed in his schemes against the safety of his antagonists, determined to make the virtue of Yudhishthira the instrument of his success. He availed himself of the national propensity for play, in which the Rājapoot continues to preserve his Scythic⁺ resemblance: Yudhishthira fell into the snare prepared for him. He lost his kingdom, his wife, and even his personal liberty and that of his brothers, for twelve years, and became an exile from the plains of the Yamuna.

The traditional history of these wanderers during the term of probation, their many lurking places now sacred, the return to their ancestral abodes, and the grand battle (Mahabharat) which ensued, form highly interesting episodes in the legends of Hindu antiquity.

To decide this civil strife, every tribe and chief of fame, from the Caucasus to the ocean, assembled on Curu-Kshetra, the field on which the empire of India has since more than once been contested† and lost.

This combat was fatal to the dominant influence of the "fifty-six tribes of Yadu." On each of its eighteen day's combat, myriads were slain. for "the father knew not the son, nor the disciple his preceptor."

Victory brought no happiness to Yudhishthira. The slaughter of his friends disgusted him with the world, and he determined to withdraw from it, previously performing, at Hastinapur, funeral rites for Duryodhana (slain by the hand of Bhima), whose ambition and bad faith had originated this exterminating war.

"Having regained his kingdom, he proclaimed a new era, and placing on "the throne of Indraprastha, Parikshit, grandson to Arjuna, retired to Dwarka with Krishna and Baladeva. and since the war to the period of writing, 4636 years have elapsed"‡

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* Herodotus describes the ruinous passion for play amongst the Scythic hordes, and which may have been carried west by Odin into Scandinavia and Germany. Tacitus tells us that the Germans like the Pandus, staked even personal liberty, and were sold as slaves by the winner.

† On it the last Hindu monarch, Prithwīnaja, lost his kingdom, his liberty, and life.

‡ *Raj Tarangini*. The period of writing was A. D. 1740.

§ Having ventured to surmise analogies between the Hercules of the east and west, I, shall carry them a point farther. Amidst the snows of Caucasus, Hindu legend abandons the Hariculas, under their leaders Yudhishthira and Baladeva. yet if Alexander established his altars in Panchalia, amongst the sons of Pooru and the Hariculas, what physical impossibility exists that a colony of them, under Yudhishthira and Baladeva, eight centuries anterior, should have penetrated to Greece? Comparatively far advanced in science and arms, the conquest would have been easy. When Alexander attacked the "free cities" of Panchalica, the Poorus and Hariculas who opposed him evinced the recollections of their ancestor, in carrying the figure of Hercules as their standard. Comparison proves a common origin to Hindu and Grecian Mythology and Plato says the Greeks had theirs from Egypt and the East. May not this colony of the Hariculas be the Heracidae, who penetrated into the Peloponnesus (according to Volney) 1078 years before Christ sufficiently near our calculated period of the Great War?

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It is fortunate for these remnants of historical data, that they have only extended the duration of reigns, and not added more heads. Sixty-six links are quite sufficient to connect Yudhisthira and Vicramaditya.

We cannot object to the "one hundred princes" who fill the space assigned from Yudhisthira to Prithwiraja, though there is no proportion between the number which precedes and that which follows Vicramaditya, the former being sixty-six, the latter only thirty-four princes, although the period cannot differ half a century,

Let us apply a test to these one hundred kings, from Yudhisthira to Prithwiraja: the result will be 2,250 years.

This test is derived from the average rate of reigns of the chief dynasties of Rajasthan, during a period of 633 $\frac{1}{2}$ to 663 $\frac{1}{2}$ years, or from Prithwiraja to the present date.

Of Mewar,...34 $\frac{1}{2}$ princes, or 16 years to each reign.

Of Marwar,. 28 princes,.23 $\frac{1}{2}$ ditto

Of Ambar,...29 princes,22 $\frac{1}{2}$ ditto

Of Jessulmeer, .28 princes,..... 23 $\frac{1}{2}$ ditto

giving an average of twenty-two years for each reign.

It would not be proper to ascribe a longer period to each reign, and it were perhaps better to give the minimum nineteen, to extended dynasties and to the sixty-six princes from Yudhisthira and Vicramaditya not even so much, four revolutions and usurpations marking this period.

The remaining line, that of Jarasandha, taken from the *Bhagvat*, is of considerable importance, and will afford scope for further speculation

Jarasandha was the monarch of Rajgraha,|| or Behar, whose son Sydeva, and grandson Marjairi, are declared to have been contemporaries of the Mahabharat, and consequently coeval with Parikshit the Delhi sovereign

The direct line of Jarasandha terminates in twenty-three descents with Ripoonjya, who was slain, and his throne assumed by his minister, Sanaka, whose dynasty terminated in the fifth generation with Nandivardhan. Sanaka derived no personal advantage from his usurpation, as he immediately placed his son, Pradhyota, on the throne. To these five princes one hundred and thirty-eight years are assigned

A new race entered Hindusthan, led by a conqueror termed Sesnag, from Sesnagdesa,¶ who ascended the Pandu throne, and whose line terminates in ten descents with Mahananda, of spurious

* From S 1250, or A. D. 1194, captivity and dethronement of Prithwiraja

† From S 1212, A. D. 1156, the founding of Jessulmeer by Jessul, to the accession of Guy Sing, the present prince, in S 1876 or A. D. 1820

‡ Many of its early princes were killed in battle, and the present prince's father succeeded his own nephew, which was retrograding

§ The historians sanction the propriety of these changes, in their remarks, that the deposed were "deficient in [capacity for] the cares and duties of government"

|| Rajgraha, or Rymahal, capital of Magadha-desa, or Behar

¶ Figuratively, the country of the 'head of the Snakes', *Nag, Tak, Takshac.* being synonymous, and which I conclude to be the abode of the ancient Scythic *Tachar* of Strabo, the *Tak* & *ts* of the Chinese, the *Tajiks* of the present day of Turkistan. This race appears to be the same with that of *Toorshka* (of the *Puranas*), who ruled on the *Arxerma* (the *Araxes*), in *Saca Dwipa*, or Scythia

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¶ Figuratively, the country of the 'head of the Snakes, Nag, Tal, Talshac. being synonymous, and which I conclude to be the abode of the ancient Scythic Tachar, of Strabo, the *Tok-tuks* of the Chinese, the *Taguks* of the present day of Turkistan. This race appears to be the same with that of Toorshka (of the *Puranas*), who ruled on the Arxerma (the Araxes), in Saca Dwipa, or Scythia

years, Darius, who ruled Media sixty years, outlived the whole Of the line of Darius there were but six princes, from the separation of the kingdoms to their reunion under Cyrus, a period of one hundred and seventy-four years or twenty-nine to each reign

The Assyrian reigns form a juster medium From Nebuchadnezzar to Sardanapalus we have twenty-two years to a reign, but from thence to the extinction of this dynasty, eighteen

The first eleven kings, the Heraclidæ of Lacedæmon, commencing with Euristhenes (1078 before Christ), average thirty-two years while in republican Athens, nearly cotemporary, from the first perpetual archon until the office became decennial in the seventh Olympiad, the reigns of the twelve chief magistrates average twenty-eight years and a half

Thus we have three periods, Jewish, Spartan, and Athenian, each commencing about eleven hundred years before Christ, not half a century remote from the Mahabharat, with those of Babylon, Assyria, and Media, commencing where we quit the Grecian, in the eighth century before the Christian era, the Jewish ending in the sixth century

However short, compared with our Solar and Lunar dynasties, yet these, combined with the average reigns of existing Hindu dynasties, will aid the judgment in estimating the periods to be assigned to the lines thus afforded, instead of following the improbable value attached by the Brahmans

From such data, longevity appears in unison with climate and simplicity of life the Spartan yielding the maximum of thirty-two to a reign, while the more luxurious Athens gives twenty-eight and a half The Jews, from Saul to their exile 'to the waters of Babylon,' twenty-six and a half The Medes equal the Lacedæmonians, and in all history can only be paralleled by the princes of Anahwanra, one of whom, Chaond, almost equalled Darius

Of the separated ten tribes, from the revolt to the captivity, twenty-kings of Israel passed away in two centuries, or ten years each

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If the value thus obtained be satisfactory, and the lines of dynasties derived from so many authorities correct, we shall arrive at the same conclusion with Mr Bentley who, by the more philosophical process of astronomical and genealogical combination, places Yudhisthira's era in the year 2825 of the world which being taken from 4004 (the world's age at the birth of Christ), will leave 1179 before Christ for Yudhisthira's era, or 1123 before Vicramaditya

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Nagas was probably the founder of the Takshac, or *Snake* race* of the Puranas and Tatar genealogists, the Tak-i-uk Moguls of De Guignes

Such are the comparative genealogical origin of the three races. Let us compare then theogony, the fabulous birth assigned by each for the founder of the Indu race

1st The Puranic "Ella (*the earth*), daughter of the sun-born Iesh-
"wacu while wandering in the forest was encountered by Boodha (*Mercury*),
"and from the rape of Ella sprung the Indu race"

2nd The Chinese account of the birth of Yu (Ayu), their first monarch
"A star† (*Mercury* or *Fo*), struck his mother while journeying She con-
"ceived, and gave to the world Yu, the founder of the first dynasty which
"reigned in China Yu divided China into nine provinces, and began to reign
"2207‡ years before Christ"

Thus the Ay of the Tatars, the Yu of the Chinese, and the Ayu of the Puranas, evidently indicate the great Indu (Lunnai) progenitor of the three races

Boodha (*Mercury*), the son of Indu (the moon), became the patriarchal and spiritual leader, as Fo, in China, Woden and Teutates,§ of the tribes migrating to Europe

Hence it follows, that the religion of Boodha must be coeval with the existence of these nations, that it was brought into India Proper by them, and guided them until the schism of Krishna and the Suiyas, worshippers of Bal, in time depressed them, when the Boodha religion was modified into its present mild form, the Jain

Let us contrast with these the origin of the Scythic nations, as related by Diodorus,|| when it will be observed, the same legends were known to him which have been handed down by the Purans and Abulgazi

"The Scythians had their first abodes on the Araxes¶ Their origin
"was from a virgin born of the earth (Ella),* of the shape of a woman from
"the waist upwards, and below a serpent (symbol of Boodha or Mercury) that
"Jupiter had a son by her, named Scythes,†† whose name the nation adopted
"Scythes had two sons, Palas and Napas (*qu* the Nagas, or Snake race, of the
"Tatar genealogy?), who were celebrated for their great actions, and who
"divided the countries, and the nations were called after them, the Palians
"(*qu* Pali?)‡‡ and Napians They led their forces as far as the " Nile in
"Egypt, and subdued many nations They enlarged the empire of the Scythians
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"If we can shew the Germans to have been originally Scythæ or Goths, (Getes or Juts), a wide field of curiosity and inquiry is open to the origin of government, manners, &c, all the antiquities of Europe will assume a new appearance, and, instead of being traced to the bands of Germany, as Montesquien and the greatest writers have hitherto done, may be followed through long descriptions of the manners of the Scythians, &c as given by Herodotus Scandinavia was occupied by the Scythæ five hundred years before Christ These Scythians worshipped Mercury (Boodha), Woden or Odin, and believed themselves his progeny The Gothic mythology, by parallel, might be shewn to be Grecian, whose gods were the progeny of Cælus and Terra (Boodha and Ellæ)† Dryads, satyrs, fauns, and all the Greek and Roman superstition, may be found in the Scandinavian creed The Goths consulted the heart of victims, had oracles, had sybils, had a Venus in Freya, and Parcæ in the Valkyrie"‡

Ere we proceed to trace these mythological resemblances, let us adduce further opinions in proof of the position assumed, of a common origin of the tribes of early Europe and the Scythic Rappoot

The translator of Abulgazi, in his preface, observes "Our contempt "for the Tatars would lessen did we consider how nearly we stand related to them, and that our ancestors originally came from the north of Asia, and that our customs, laws, and way of living, were formerly the same as theirs In short, that we are no other than a colony of Tatars"

"It was from Tatar those people came, who, under the successive names of Cymbrians,§ Kelts, and Gauls, possessed all the northern part of Europe What were the Goths, Huns, Alans, Swedes, Vandals, Franks, but swarms of the same hive? The Swedish chronicles bring the Swedes|| from Cashgar, and the affinity between the Saxon language and Kipchak is great and the Keltick language still subsisting in Britany and Wales is a demonstration that the inhabitants are descended from Tatar nations"

From between the parallels of 30° and 50° of north latitude, and from 75° to 95° of east longitude, the highlands of Central Asia, alike removed from the fires of the equator and the cold of the arctic circle, migrated the races which passed into Europe and within the Indus We must therefore voyage up the Indus, cross the Paropamisus, to the Jaxartes or Jihoon, to Sakitai¶ or Saca-

* Asi was the term applied to the Getes, Yents or Juts, when they invaded Scandinavia and founded Yentland or Jutland — See *Edda*, Mallet's Introduction

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Before, however, touching on points of religious resemblance between the Asi, Getae, or Jut of Scandinavia (who gave his name to the Cimbric Chersonese) and the Getae of Scythia and India, let us make a few remarks on the Asi or Aswa

To the Indu race of Aswa (the descendants of Deomida and Bajaswa), spread over the countries on both sides the Indus, do we probably owe the distinctive appellation of Asia

Herodotus[‡] says the Greeks denominated Asia from the wife of Prometheus, while others deduce it from a grandson of Manes, indicating the Aswa descendants of the patriarch Manu

Asi,§ Sacambhari,|| Mata,|| is the divinity *Hope*, 'mother-protectress of the Sacæ,' or races

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The Aswas were chiefly of the Indu race yet a branch of the Suryas also bore this designation It appears to indicate their celebrity as horsemen** All of them worshipped the horse, which they sacrificed to the sun This grand rite, the Aswamedha, on the festival of the winter solstice, would alone go far to exemplify their common Scythic origin with the Getic Sacæ authorizing the inference of Pinkerton, "that a grand Scythic nation extended from the Caspian to the Ganges"

The Aswamedha was practised on the Ganges and Saraya by the Solar princes, twelve hundred years before Christ, as by the Getae in the time of Cyrus "deeming it right," says Herodotus, "to offer the swiftest of created to the chief of uncreated beings" and this worship and sacrifice of the horse has been handed down to the Rajpoot of the present day A description of this grand ceremony shall close these analogies

The Getic Asi carried this veneration for the steed, symbolic of their chief deity the sun, into Scandinavia equally so of all the early German tribes, the Su, Suevi, Catti, Suebii, Getae, in the forests of Germany, and on the banks of the Elbe and Weser

The milk-white steed was supposed to be the organ of the gods, from whose neighing they calculated future events notions possessed also by the

* Royal pastors

† The sun was their 'great deity,' though they had in Xamolxis a lord of terror, with affinity to Yama, or the Hindu Pluto "The chief divinity of the Fenus, a Scythic race, was Yimmil" — Pinkerton's Hist of the Goths vol ii p 215

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Asa and haya are synonymous Sanscrit terms for 'horse,' *asv* in Persian, and as applied by the prophet Ezekiel to the Getic invasion of Scythia, A C 600 "the" sons of "To number riding on horses," deduced by Diodorus, the period the same as the Takshac invasion of India

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the conformity of manners and mythology between the Scandinavian or German tribes and the Rajpoots, increased by comparing their martial poetry

Similarity of religious manners affords stronger proofs of original identity than language. Language is eternally changing, so are manners, but an exploded custom or rite traced to its source, and maintained in opposition to climate, is a testimony not to be rejected.

PERSONAL HABITS AND DRESS When Tacitus informs us that the first act of a German on rising was ablution, it will be conceded, this habit was not acquired in the cold climate of Germany, but must have been of eastern* origin, as were "the loose flowing robe, the long and braided hair, "tied in a knot at the top of the head," with many other customs, personal habits, and superstitions of the Scythic Cimbri, Juts, Catti, Suevi, analogous to the Getic nations of the same name, as described by Herodotus, Justin, and Strabo, and which yet obtain amongst the Rajpoot Sachæ of the present day.

Let us contrast what history affords of resemblance in religion or manners. First, as to religion.

THEOGONY Tuisto (Mercury) and Ertha (the earth) were the chief divinities of the early German tribes.

Tuisto† was born of the Earth (Ella) and Manus (Manu). He is often confounded with Odin, or Woden, the Boodha of the eastern tribes, though they are the Mars and Mercury of these nations.

RELIGIOUS RITES The Suiones or Suevi, the most powerful Getic nation of Scandinavia, was divided into many tribes, one of whom, the Su (Yuchi or Jit), made human sacrifices in their consecrated groves‡ to Ertha (Ella), whom all worshipped, and whose chariot was drawn by a cow§.

The Suevi worshipped Isis (Isa, Gowri, the Isis and Ceres of Rajasthan), in whose rites the figure of a ship is introduced, "symbolic," observes Tacitus, "of its foreign origin." The festival of Isa, or Gowri, wife of Iswara, at Oodipur, is performed on the lake, and appears to be exactly that of Isis and Osiris in Egypt, as described by Herodotus. On this occasion Iswara (Osiris), who is secondary to his wife, has a stalk of the onion in blossom in his hand, a root detested by the Hindus generally, though adored by the Egyptians.

WARLIKE CUSTOMS They sung hymns in praise of Hercules, as well as Tuisto or Odin, whose banners and images they carried to the field, and fought in clans, using the feram or javelin, both in close and distant combat. In all maintaining the resemblance to the Haincula, descendants of Boodha, and the Aswa, offspring of Bajaswa, who peopled those regions west of the Indus, and whose redundant population spread both east and west.

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‡ Tacitus, xxxviii

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the conformity of manners and mythology between the Scandinavian or German tribes and the Rajpoots, increased by comparing their martial poetry

Similarity of religious manners affords stronger proofs of original identity than language. Language is eternally changing, so are manners, but an exploded custom or rite traced to its source, and maintained in opposition to climate, is a testimony not to be rejected.

PERSONAL HABITS AND DRESS When Tacitus informs us that the first act of a German on rising was ablution, it will be conceded, this habit was not acquired in the cold climate of Germany, but must have been of eastern* origin, as were "the loose flowing robe, the long and braided hair, "tied in a knot at the top of the head," with many other customs, personal habits, and superstitions of the Scythic Cimbri, Juts, Catti, Suevi, analogous to the Getic nations of the same name, as described by Herodotus, Justin, and Strabo, and which yet obtain amongst the Rajpoot Sachæ of the present day.

Let us contrast what history affords of resemblance in religion or manners. First, as to religion.

THEOGONY Tuisto (Mercury) and Ertha (the earth) were the chief divinities of the early German tribes.

Tuisto† was born of the Earth (Ella) and Manus (Manu). He is often confounded with Odin, or Woden, the Boodha of the eastern tribes, though they are the Mars and Mercury of these nations.

RELIGIOUS RITES The Suiones or Suevi, the most powerful Getic nation of Scandinavia, was divided into many tribes, one of whom, the Su (Yuchi or Jit), made human sacrifices in their consecrated groves‡ to Ertha (Ella), whom all worshipped, and whose chariot was drawn by a cow§.

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p'fool and opium, such is this Bacchanalian divinity of war Is this Hinduism, acquired on the burning plains of India? Is it not rather a perfect picture of the manners of the Scandinavian heroes?

The Rajpoot slays buffaloes, hunts and eats the boar and deer, and shoots ducks and wild fowl (*coolia*), he worships his horse, his sword, and the sun" and attends more to the martial song of the bard than to the litany of the Brahmin In the martial mythology and warlike poetry of the Scandinavians a wide field exists for assimilation, and a comparison of the poetical remains of the Asi of the east and west would alone suffice to suggest a common origin

BARDS In the sacred *Bardar* of the Rajpoot we have the bard of our Saxon ancestry, those reciters of warlike poetry, of whom Tacitus says "with their barbarous strains, they influence their minds in the day of battle" "with a chorus of military virtue"

A comparison, in so extensive a field, would include the whole of their manners and religious opinions, and must be reserved for a distinct work* The Valkyrie, or fatal sisters of the Suevi or Siebi, would be the twin sisters of the Apsaras, who summon the Rajpoot warrior from the field of battle, and bear him to "*the mansion of the sun*," equally the object of attainment with the children of Odin in Scandinavia, and of Boodha and Surya in the plains of Scythia and on the Ganges, like the Elysium† of the Heliadæ of Greece

In the day of battle we should see in each the same excitements to glory and contempt of death, and the *dramatis personæ* of the field, both celestial and terrestrial, move and act alike We should see Thor, the thunderer, leading the Siebi, and Haia (Siva), the Indian Jove, his own worshippers (Siv-seva), in which Freya, or Bhavani, and even the preserver (Crishna) himself, not unfrequently mingle

WAR-CHARIOT The war-chariot is peculiar to the Indu-Scythic nations from Dasaratha,‡ and the heroes of the Mahabharat, to the conquest of Hindusthan by the Mahomedans, when it was laid aside On the plains of Curukshetra, Crishna became charioteer to his friend Arjuna, and the Getic hordes of the Jaxantes, when they aided Xerxes in Greece, and Darius on the plains of Arbela,§ had then chief strength in the war-chariot

* I have in contemplation to give to the public a few of the sixty nine books of the poems of Chund, the last great bard of the last Hindu emperor of India, Prithwaja They are entirely heroic each book a relation of one of the exploits of this prince the first warrior of his time They will aid a comparison between the Rajpoot and Scandinavian bards, and shew, how far the Provencal Troubadour the Neustrienne Trouveur, and Minnesinger of Germany have any thing in common with the Rajpoot Bardai

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§ The Indian satrapy of Darius, says Herodotus, was the richest of all the Persian provinces, and yielded six hundred talents of gold Arrian informs us, that his Indu-Scythic subjects, in his wars with Alexander, were the *élite* of his army Besides the Sacasenæ, we find tribes in name similar to those included in the thirty-six Rajcula, especially the Dahæ (Dahya, one of the thirty six races)

The Indo-Scythic contingent was two hundred war chariots and fifteen elephants, which were marshalled with the Parthi on the right, and also near Darius's person By this disposition they were opposed to the cohort commanded by Alexander in person

The chariots commenced the action, and prevented a manœuvre of Alexander to turn the "left flank of the Persians Of their horse, also, the most honourable mention is made, they "penetrated into the division where Parmenid commanded, to whom Alexander was compelled "to send reinforcements The Grecian historian dwells with pleasure on Indu-Scythic valour "there were no equestrian feats, no distant fighting with darts, but each fought as if victory "depended on his sole arm" They fought the Greeks hand to hand

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OMENS AND AUGURIES Divination by lots, auguries, and omens by flights of birds, as practised by the Getic nations described by Herodotus, and amongst the Germans by Tacitus, will be found amongst the Rajpoots, from whose works* on this subject might have been supplied the whole of the Augurs and Aruspices, German or Roman.

LOVE OF STRONG DRINK. Love of liquor, and indulgence in it to excess, were deep-rooted in the Scandinavian Asi and German tribes, and in which they shewed their Getic origin, nor is the Rajpoot behind his brethren either of Scythia or Europe. It is the free use of this and similar indulgences, prohibited by ordinances which govern the ordinary Hindu, that first induced me to believe that these warlike races were little indebted to India.

The Rajpoot welcomes his guest with the *munwar peala*, or 'cup of request,' in which they drown ancient enmities. The heroes of Odin never relished a cup of mead more than Rajpoot his *madhva*,† and the bards of Scandinavia and Rajwarra are alike eloquent in the praise of the bowl, on which the Bardai exhausts every metaphor, and calls it ambrosial immortal‡ "The bard, as he sipped the ambrosia, in which sparkled the ruby seed of the pomegranate, rehearsed the glory of the race of the fearless§ May the king live for ever, alike bounteous in gifts the bard and the foe"

Even in the heaven of Indra, the Hindu warrior's paradise, akin to Valhalla, the Rajpoot has his cup, which is served by the Apsara, the twin sister of the celestial Hebe of Scania. "I shall quaff full goblets amongst the gods," says the dying Getic warrior,|| "I die laughing" sentiments which "would be appreciated by a Rajpoot

A Rajpoot inebriated is a rare sight but a more destructive and recent vice has usurped much of the honours of the "invitation cup," which has been degraded from the pure "flower"¶ to an infusion of the poppy, destructive of every quality. Of this pernicious habit we may use words which the historian of German manners applies the tribes of the Weser and Elbe, in respect to their love of strong drink. "Indulge it, and you need not employ the terror of your arms, their own vices will subdue them"

The cup of the Scandinavian worshippers of Thor, the god of battle, was a human skull, that of the foe, in which they shewed their thirst of blood, also

Amongst the Rajpoot Sachæ, all grand battles attended with fatal results are termed *saca*. When besieged, without hope of relief, in the last effort of despair, the females are immolated, and the warriors, decorated in saffron robes, rush on inevitable destruction. This is to perform *saca*, where every branch (*sacha*) is cut off. Cheetore has to boast of having thrice (and a half) suffered *saca*. *Cheetore sacha la pap*, 'by the sin of the sack of Cheetore,' the most solemn adjuration of the Gehlote Rajpoot.

If such the origin of the festival from the slaughter of the Sacæ of Tomyris, it will be allowed to strengthen the analogy contended for between the Sacæ east and west the Indus.

(1) This is the battle related by Herodotus, to which Triabo alludes, between the Persian monarch and Tomyris queen of the Getæ.

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The burning of the dead warrior, and female immolation, or *Sati*, are well-known rites, though the magnificent cenotaphs raised on the spot of sacrifice are little known or visited by Europeans, than which there are no better memorials of the rise and decline of the states of the Rajpoot hept archy. It is the son who raises the mausoleum to the memory of his father, which last token of respect, or laudable vanity, is only limited by the means of the treasury. It is commemorative of the splendour of his reign that the dome of his father should eclipse that of his predecessor. In every principality of Rajwarra, the remark is applicable to chieftains as well as princes.

Each sacred spot, termed 'the place of great sacrifice (Maha-Sati), is the haunted ground of legendary lore. Amongst the altars on which have burned the beautiful and the brave, the harpy^a takes up her abode, and stalks forth to devour the hearts of her victims. The Rajpoot never enters these places of silence but to perform stated rites, or anniversary offerings of flowers and water to the manes (pitri-iswaits†) of his ancestors.

Odin‡ guarded his warriors' final abode from rapine by means of "wandering fires which played around the tombs?" and the tenth chapter of the Salic law is on punishments against "carrying off the boards or carpets of the tombs." Fire and water are interdicted to such sacrilegious spoliators.

The shahaba,§ or wandering meteoric fires, on fields of battle and in the places of "great sacrifice," produce a pleasing yet melancholy effect, and are the source of superstitious dread and reverence to the Hindu, having their origin in the same natural cause as the "wandering fires of Odin," the phosphorescent salts produced from animal decomposition.

The Scandinavian reared the tumulus over the ashes of the dead, so did the Getae of the Jaxartes, and the officiating priests of Haia, the Hindu god of battle.

The noble picture drawn by Gibbon of the sepulture of the Getic Alaric is paralleled by that of the great Jungheez Khan. When the lofty mound was raised, extensive forests were planted, to exclude for ever the foot steps of man from his remains.

The tumulus, the cairn, or the pillar, still rises over the Rajpoot who falls in battle, and throughout Rajwarra these sacrificial monuments are found, where are seen carved in relief the warrior on his steed, armed at all points, his faithful wife (*Sati*) beside him, denoting a sacrifice, and the sun and moon on either side, emblematic of never-dying fame.

* The Dhakun (the Jiggei Khoi of Scinde) is the genuine vampire. Capt W, after a long chase in the valley of Oodipur, speared a hyena, whose abode was the tombs, and well known as the steed on which the witch of Ai sallied forth at night. Evil was predicted and a dangerous fall, subsequently, in chasing an elk was attributed to his sacrilegious slaughter of the weird sister's steed.

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§ At Gwahor, on the east side of that famed fortress, where myriads of warriors have fattened the soil, these phosphorescent lights often present a singular appearance. I have, with friends whose eyes this will meet, marked the procession of these lambent night-fires, becoming extinguished at one place and rising at another, which, aided by the unequal *locale*, have been frequently mistaken for the Mahatta prince returning with his numerous torch-bearers from a distant day's sport. I have dared as bold a Rajpoot as ever lived to approach them whose sense of the levity of my desire was strongly depicted, both in speech and mien. "men he would encounter, but not the spirits of those erst slain in battle." It was generally about the conclusion of the rains that these lights were observed, when evaporation took place from these marshy grounds impregnated with salts.

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The father of history says, that the great Gete of Central Asia deemed it right to offer the swiftest of created to the swiftest of noncreated beings. It is fair to infer, that the sun's festival with the Gete and Aswa nations of the Jaxartes, as with those of Scandinavia, was the winter solstice, the Sacrant of the Rypoot and Hindu in general

Hi, *Haya Hywor*, *Aswa*, denote the steed in Sanscrit and its dialects. In Gothic, *hyrsa*, Teutonic, *hors*, Saxon, *horse*

The grand festival of the German tribes of the Baltic was the *Hi-ul*, or *Hi-el* (already commented on), the Aswa-Medha† of the children of Surya, on the Ganges

The ceremonies of the Aswamedha are too expensive, and attended with too great risk, to be attempted by modern princes. Of its fatal results we have many historical records, from the first dawn of Indian history to the last of its princes, Prithwiraja. The *Ramayana*, the *Mahabharata*, and the poems of Chand all illustrate this imposing rite and its effects‡

The *Ramayana* affords a magnificent picture of the Aswamedha. Dasath, monarch of Ayodhya, father of Rama, is represented as commanding the rite. "Let the sacrifice be prepared, and the horse§ liberated from the north bank of the Sarayu"||

A year being ended, and the horse having returned from his wanderings,¶ the sacrificial ground was prepared on the spot of liberation.

Invitations were sent to all surrounding monarchs to repair to Ayodhya

* As he did also to Bal-nath (the god Bal) in the ancient times of India. The *bul-dan*, or gift of the bull to the sun, is well recorded. There are numerous temples in Rajasthan of Balim, and Balpur (Mahadeo) has several in Saurashtra. All represent the sun

"Peor his other name, when he enticed

'Israel in Sittim, on their march from Nile"

Paradise Lost, book i.

The temple of Solomon was to Bal, and all the idolators of that day seem to have held to the grosser tenets of Hinduism.

† In *Aswa* (*medha* signifies 'to kill') we have the derivation of the ancient races, sons of Bhaswa, who peopled the countries on both sides the Indus, and the probable etymon of *Asia*. The *Assa-seni*, the *Ari-aspi* of Alexander's historians, and *Aspasianæ*, to whom Arsaces fled from Seleucus, and whom Strabo terms a Getic race, have the same origin, hence *Asi-gurh*, the fortress of the *Asi* (erroneously termed *Hansi*), and *As-gand* were the first settlements of the Getic Asi in Scandinavia

Alexander received the homage of all these Getic races at 'the mother of cities' Balkh, 'seat of Cathaian Khan' (the *Jit Cathi-da* of my inscription), according to Marco Polo, from whom Milton took his geography

‡ The last was undertaken by the celebrated Soware Jey Sing, of Ambar, but the milk-white steed of the sun, I believe, was not turned out, or assuredly the Rahtores would have accepted the challenge.

§ A milk-white steed is selected with peculiar marks. On liberation, properly guarded, he wanders where he listeth. It is a virtual challenge. Arjuna guarded the steed liberated by Yudhishthira, by that sent round by Parikshita, his grandson, "was seized by the Takshac of the north." The same fate occurred to Sagara, father of Dasaratha, which involved the loss of his kingdom

|| "Coming at Induk, from the Kumaon mountains, passes through Koshal-desa, the dominions frequently mista-

¶ A distant day's sp- a year, evidently indicates an astronomical revolution or the sun's return to the point of ecliptic. This return from his southern declination must have been always of the Scythic and Scandinavian nations, who could not, says Gibbon, fancy a worse hell than that he abode open to the cold wind of the north. To the south they looked for the deity, and to the north, with the Rypoots, a religious law forbids their doors being to the north

while the altars of Bal in Asia, of Belenus among the Celts of Gaul and Britain, smoked with human sacrifices, the bull* bled to Mithras in Babylon, and the steed was the victim to Surya on the Jaxartes and Ganges

The father of history says, that the great Getae of Central Asia deemed it right to offer the swiftest of created to the swiftest of noncreated beings. It is fair to infer, that the sun's festival with the Getae and Aswa nations of the Jaxartes, as with those of Scandinavia, was the winter solstice, the Sacrant of the Rajpoot and Hindu in general

Hi, Haya Hywor, Aswa, denote the steed in Sanscrit and its dialects. In Gothic, *hyrsa*, Teutonic, *hors*, Saxon, *horse*

The grand festival of the German tribes of the Baltic was the *Hi-ul*, or *Hi-el* (already commented on), the Aswa-Medha† of the children of Surya, on the Ganges

The ceremonies of the Aswamedha are too expensive, and attended with too great risk, to be attempted by modern princes. Of its fatal results we have many historical records, from the first dawn of Indian history to the last of its princes, Prithwiraja. The *Ramayana*, the *Mahabharata*, and the poems of Chand all illustrate this imposing rite and its effects ‡

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Such is the circumstantial account of the Aswamedha, the most imposing and the earliest heathen rite on record. It were superfluous to point out the analogy between it and similar rites of various nations, from the chosen people to the Aurespex of Rome and the confessional rite of the Catholic church.

The Sacrant,* or Sivat (night of Siva), is the winter solstice. On it the horse bled to the sun, or Bal-nath.

The Scandinavians termed the longest night the 'mother night,'† on which they held that the world was born. Hence the Beltane, the fires of Bal or Belenus, the Hi-ul of northern nations, the sacrificial fires on the Aswamedha, or worship of the sun, by the Suiyas on the Ganges, and the Syrians and Sauomatae on the shores of the Mediterranean.

The altars of the Phœnician Heliopolis, Balbec‡ or Tadmor,§ were sacred to the same divinity as on the banks of Sarayu, or Balpur, in Saurashtra, where "the horses of the sun ascended from his fountain (*Surya-coond*)," to carry its princes to conquest.

From Syria came the instructors of the Celtic Druids, who made human sacrifices, and set up the pillar of Belenus on the hills of Cambria and Caledonia.

When "Judah did evil in the sight of the Lord, and built them high places" and images, and groves, on every high hill and under every tree," the object was Bal, and the pillar (the lingam) was his symbol. It was on his altar they burned incense, and "sacrificed unto the calf on the fifteenth|| day of the month" (the sacred Amavus of the Hindus). The calf of Israel is the bull (*nandi*) of Balcesar or Iswara, the Apis of the Egyptian Osiris.

The ash was sacred to the sun-god in the west. The aswattha (or peepul)¶ is the 'chief of trees,' say the books sacred to Bal in the East; and death, or loss of limb, is incurred by the sacrilegious mutilator of his consecrated groves,** where a pillar is raised bearing the inhibitory edict

army of the gods. This was when she left the place of her birth, the Himalaya mountain (the great storehouse of metallic substances), whose daughter she is, and doubtless this is in allusion to some very remote period, when, bursting her rockbound bed, Gunga exposed from "her side" veins of this precious metal.

* Little bags of brocade, filled with seeds of the sesamum or cakes of the same, are distributed by the chiefs to friends on this occasion. While the author writes, he has before him two of these, sent to him by the young Mahattr prince, Holkar.

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§ Corrupted to Palmyra, the etymon of which, I believe, has never been given, which is a version of Tadmor. In Sanscrit, *tal*, or *tai*, is the 'date-tree,' *mor* signifies chief. We have more than one 'city of palms' (*Talpur*) in India, and the tribe ruling in Hyderabad, on the Indus, is called *Talpure* from the place whence they originated.

|| Kings, chap. xxiii.

¶ *Ficus religiosa*. It presents a perfect resemblance to the poplar (poplar) of Germany and Italy, a species of which is the aspen. So similar is it that the specimen of the peepul from Carolina is called, in the Isola Bella of the Lago Maggiore, *populus angulata*, and another in the *Jardin des Plantes* at Toulon is termed the *ficus populifolia*, or *figuier a feuilles de peuplier*. The aspen, or ash, held sacred by the Celtic priests, is said to be the mountain-ash.

'The calf of Bal' is generally placed under the peepul, and Hindu tradition sanctifies a never-dying stem, which marks the spot where the Hindu Apollo, Hari (the-sun), was slain by the savage Bhul on the shores of Samashtra.

** The religious fellings, of the Rajpoot though outraged for centuries by Moguls and mercenary Pathans, will not permit him to see the axe applied to the noble peepul or umbrageous burr (*ficus indica*), without execrating the destroyer. Unhappy the constitution of mind which knowingly wounds religious prejudices of such ancient date! Yet is it thus with our countrymen in the East, who treat all foreign prejudices with contempt, shoot the

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LIST OF THE

THIRTY-SIX

ROYAL RACES OF RAJASTHAN.

ANCIENT MSS *

CHUND BARDH†

KOMAR PAL CHAURTRA ‡

Sanscrit Edition—

MSS

Guzurathi Dialect—

MSS

KHELCHIE BARD §

CORRECTED LIST BY THE AUTHOR

Icshwacu

Surya

Soma or Chandra.

Yadu

5 Chahaman (Chohan)

Pramara

Chalook or Solanki

Purihara

Chawura

10 Doda.

Rahitore.

Gohil

Dabi

Macwahana.

15 Noika

Aswara

Silar or Silara

Suda

Seput

20 Hun or Hoon,

Kirjal

Hurava.

Rajpali.

Dhunpali

25 Agnupali

Bala

Jhala

Bhagdola

Motdan

30 Mohor

Kugair

Kurgeo

Chadlea

Pokara

Nicoompa

6 Sulala

Rava or Surya.

Suhra or Soma

Yadu

Cacoostha.

5. Pramara.

Chohan.

Chalook

Chunduk.

Silar

10 Abhira

Macwahana.

Gohil

Chapotkut.

Purihara.

15 Rahtore.

Deora.

Tak

Sundoo.

Anunza.

20 Patuk

Purihara.

Didora

Karipal

Kotpala

25 Hool

Goi

Nicoompa

Rajpalica

Kani

30 Kalchoruk or

Koorchura.

Icshwacu

Soma

Yadu

5 Chohan

Chalook

Chanduk

Silar (Raj-Tilac).

Chapotkut

10. Purihara.

Suktunka.

Coojula

Chundail.

Ohil

15 Paluka

Mori

Macwahana.

Dhunjala

Rajpalica

20 Dahiya

Toorunduleca

Nicoompa.

Hoon

Balla

25 Hureal.

Mokur

Pokaria

Gotechar Gohil

Uni Gohil

Catti or Cathi

Kisar

5 Nicoompa

Burbeta

Bawurea

Maroo

Macwahana.

10 Dahma

Dodia

Palla

Bhagel

Yadu

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Jareja

Jit

Solanhi

Pramara

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Chawura

Chourasima

Khant

Khyera

25 Rawul

Musania.

Palani

Halla

Jhala

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LIST OF THE THIRTY-SIX ROYAL RACES OF RAJASTHAN. OM' SACAMBHARI MATA

ANCIENT MSS *	CHUND BARD +	KOMAR PAL CHARITRA †	KHELECHIE BARD §	CORRECTED LIST BY THE AUTHOR
Ieshwacu	Ravva or Surya.	Sanskrit Edition—	Guzuratti Dialect—	Gehlote
Surya	Sahsa or Soma	MSS	MSS	Pramara
Soma or Chandra.	Yadu	Ieshwacu	Gotchar Gohl	Chohan
Yadu	Cacoostha.	Soma	Uni Gohl	Solanki
5 Chahaman (Chohan)	5. Pramara.	Yadu	Catti or Cathi	5 Rahtore.
Pramara	Chohan	Pramara	Kisar	Tuar
Chalook or Solanki	Chalook	5 Chohan	5 Nicompa	17
Purihara	Chunduk.	Chalook	Burbeta	13
Chawura	Silar	Chanduk	Bawurea	Cushwaha or Cutchwaha
10 Doda.	10 Abhira	Silar (Ray-Tilac).	Maroo	Pramara
10 Gohl	Macwahana.	Chapotcut	Macwahana.	Chahaman or Chohan
Dabi	Gohl	10. Purihara	10 Dahima	10 Chalook or Solanki
Macwahana.	Chapotkut.	Suktunka.	Dodia	Purihara
15 Noika	Purihara.	Coolala	Palla	Chavura
Aswurea	15 Rahtore.	Chundail.	Bhagel	Tak, Lauk, or Takshac
Salar or Silara	Deora.	Ohil	Yadu	Jit or Gete
Sinda	Tak	15 Paluka	15 Jaitwa	15 Hun or Hoon
Seput	Sindoo.	Mori	Jareja	Catti
20 Hun or Hoon,	Anunza.	Macwahana.	Jit	Balla
Kiryal	20 Patuk	Dhunjala	Solanki	Jhala
Hurava.	Purihara.	Rajpalua	Pramara	Jaitwa or Camari
Rajpal.	Didota	20 Dahya	20 Kaba	Gohl
Dhumpali	Kaitpal	Toorunduleeca	Chawura	Sarweya
25 Agnipali	Kotjala	Nicompa.	Chourasima	Silar
Balla	25 Hool	Hoon	Khant	Dabi
Jhala	Goi	Balla	Khyera	Goi
Bhagdola	Nicompa	25 Hureal.	25 Rawuli	25 Doda or Dor.
Motdan	Rajpalua	Mokur	Musania.	Gherwal
30 Mohor	Kani	Pokaria	30 Dahira	Birgoojur
Kugair	30 Kalehoruk or		Bahuria	Sengar
Kurjeo	Koorchura.		Sarweya "Chak- trya tyn Sar"	Sikerwal
Chadlea			Purihara	30 Byce
Pokara			Chohan	Dania.
Nicompa				Johya
36 Sulala				Mohl
				Nicompa
				Rappah
				36 Dahima
				Extra.
				Hool
				Dahrya

* The author, after the invocation to "the mother protectress," says, "I write the names of the thirty-six royal tribes"
+ The bard Chund says, "of the thirty-six races, the four Agnipalas are the greatest—the rest are born of woman, but these from fire"
† As the work is chiefly followed with the exploits of Komarpal, who was of Chohan tribe, the author reserves it for a peroration to the last "of all the mightiest is the Chohan"

were added the four Agniculas,* in all six. The others are subdivisions of Surya and Chandra, or the sicha of Indo-Scythic origin, who found no difficulty in obtaining a place (though a low one) before the Mahomedan era, amongst the thirty-six royal races of Rajasthan. The former we may not unaptly consider as to the time, as the Celtic, the latter as the Gothic, races of India. On the generic terms Surya and Chandra, I need add nothing.

GRAHILOTE or GEHLOTE "*Pedigree† of the Suryavansī Rana, of royal race, Lord of Cheetore, the ornament of the thirty-six royal races*"

By universal consent, as well as by the gotra of this race, its princes are admitted to be the direct descendants of Rama, of the Solar line. The pedigree is deduced from him, and connected with Soomitra, the last prince mentioned in the genealogy of the Puranas.

As the origin and progressive history of this family will be fully discussed in the "Annals of Mewar," we shall here only notice the changes which have marked the patronymic, as well as the regions which have been under their sway, from Kanaksen, who, in the second century, abandoned his native kingdom, Koshala, and established the race of Surya, in Saurashtra.

On the site of Virat, the celebrated abode of the Pandus during exile, the descendant of Ieshwacu established his line, and his descendant Vijya, in a few generations, built Vijyapur‡.

They became sovereigns, if not founders, of Ballabhi, which had a separate era of its own, called the *Ballabhi Samvat*, according with S. Vicrama 375§. Hence they became the Balaca-raes, or kings of Ballabhi, a title maintained by successive dynasties of Saurashtra for a thousand years after this period, as can be satisfactorily proved by genuine history and inscriptions.

Gajni, or Gayni, was another capital, whence the last prince, Siladitya (who was slain), and his family, were expelled by Parthian invaders in the sixth century.

A posthumous son, called Grahaditya, obtained a petty sovereignty at Edur. The change was marked by his name becoming the patronymic, and Grahilote, *vulgo* 'Gehlote,' designated the Suryavansī of Rama.

With reverses and migration from the wilds of Edur to Ahar||, the Gehlote was changed to Aharya, by which title the race continued to be designated till the twelfth century, when the elder brother, Rahup, abandoned his claim to 'the throne of Cheetore,' obtained¶ by force of arms from the Mori,** and settled at Dongurpoor, which he yet holds, as well as the title 'Aharya,' while the younger, Mahup, established the seat of power at Seesoda, whence Seesodia set aside both Aharya and Gehlote.

Seesodia is now the common title of the race; but being only a subdivision, the Gehlote holds its rank in the cula.

* From *agn* (q. *ignis* ?) 'fire, the sons Vulcan, as the others of Sol and Luna, or Lunus to change the sex of the parent of the Indu (moon) race.

† *Vansavalī, Suryavansī Rajculī Rana Cheetore ca Dhunni, Chhatees Culi Sengar*—MSS. from the Rana's library, entitled 'Khaman Rasa.'

‡ Always conjoined with Vrat—"Vijyapur Viratgarh."

§ A. D. 319. The inscription recording this, as well as others relating to Ballabhi and this era, I discovered in Saurashtra, as well as the site of this ancient capital, occupying the position of "Byzantium" in Ptolemy's geography of India. They will be given in the Transactions of the Royal Asiatic Society.

|| Anundpur Ahar, or Ahar 'the city of repose.' By the tide of events, the family was destined to fix their last capital, Oodipur, near Ahar.

¶ The middle of the eighth century.

** A Pramara prince.

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As the origin and progressive history of this family will be fully discussed in the "*Annals of Mewar*," we shall here only notice the changes which have marked the patronymic, as well as the regions which have been under their sway, from Kanaksen, who, in the second century, abandoned his native kingdom, Koshala, and established the race of Surya, in Saurashtra.

On the site of Virat, the celebrated abode of the Pandus during exile, the descendant of Ieshwacu established his line, and his descendant Vijya, in a few generations, built Vijyapur‡.

They became sovereigns, if not founders, of Ballabhi, which had a separate era of its own, called the *Ballabhi Samvat*, according with S. Vicrama 375§. Hence they became the Balaca-raes, or kings of Ballabhi, a title maintained by successive dynasties of Saurashtra for a thousand years after this period, as can be satisfactorily proved by genuine history and inscriptions.

Gajni, or Gayni, was another capital, whence the last prince, Siladitya (who was slain), and his family, were expelled by Parthian invaders in the sixth century.

A posthumous son, called Grahaditya, obtained a petty sovereignty at Edur. The change was marked by his name becoming the patronymic, and Grahilote, *vulgo* 'Gehlote,' designated the Suryavansa of Rama.

With reverses and migration from the wilds of Edur to Ahar||, the Gehlote was changed to Aharya, by which title the race continued to be designated till the twelfth century, when the elder brother, Rahup, abandoned his claim to 'the throne of Cheetore,' obtained¶ by force of arms from the Mori,*† and settled at Dongurpoor, which he yet holds, as well as the title 'Aharya,' while the younger, Mahup, established the seat of power at Seesodia whence Seesodia set aside both Aharya and Gehlote.

Seesodra is now the common title of the race; but being only a subdivision, the Gehlote holds its rank in the cula.

* From *agni* (q. *agnis* ?) 'fire, the sons Vulcan, as the others of Sol and Luna, or Lunus to change the sex of the parent of the Indu (moon) race.

† *Vansavali, Suryavansi Ragculi Rana Cheetore ca Dhunni, Chhatees Culi Sengar*—MSS. from the Rana's library, entitled '*Khoman Rasa*.'

‡ Always conjoined with Vnat—"Vijyapur Viratgurbh."

§ A. D. 319. The inscription recording this, as well as others relating to Ballabhi and this era, I discovered in Saurashtra, as well as the site of this ancient capital, occupying the position of "Byzantium" in Ptolemy's geography of India. They will be given in the Transactions of the Royal Asiatic Society.

|| Anundpur Ahar, or 'Ahar the city of repose.' By the tide of events, the family was destined to fix their last capital, Oodipur, near Ahar.

¶ The middle of the eighth century.

** A Pramara prince.

BHATTI was the exile from Zabulistan, and as usual with the Rajpoot races on any such event in their annals, his name set aside the more ancient patronymic, *Yadu*. The Bhattis subdued all the tracts south of the Garah, but their power has been greatly circumscribed since the arrival of the Rahtores. The Map defines their existing limits, and their annals will detail their past history.

JAREJA is the most important tribe of Yadu race next to the Bhatti. Its history is similar. Descended from Crishna, and migrating simultaneously with the remains of the Hariculas, there is the strongest ground for believing that their range was not so wide as that of the elder branch, but that they settled themselves in the valley of the Indus, more especially on the west shore in Sewistan, and in nominal and armorial distinctions, even in Alexander's time, they retained the marks of their ancestry.

Sambus, who brought on him the arms of the Grecians, was in all likelihood a Haricula, and the Minagara of Greek historians, Samanagara ('city of Sama'), his capital.

The most common epithet of Crishna, or Hari, was Shama or Sama, from his dark complexion. Hence the Jareja bore it as a patronymic, and the whole race were Sama-putras (children of Sama), whence the titular name Sambus of its princes.

The modern Jareja, who from circumstances has so mixed with the Mahomedans of Scind as to have forfeited all pretensions to purity of blood, partly in ignorance and partly to cover disgrace, says that his origin is from Sham, or Syria, and of the stock of the Persian Jamsheed; consequently, Sam has been converted into Jam, which epithet designates one of the Jareja petty governments, the Jam Raj.

These are the most conspicuous of the Yadu race, but there are others who still bear the original title, of which the head is the prince of the petty state of Kerowli on the Chumbul.

This portion of the Yadu stock would appear never to have strayed far beyond the ancient limits of the Suraseni,† there ancestral abodes. They held the celebrated Biana, whence expelled, they established Kerowli west, and Subbulgurh east, of the Chumbul. The tract under the latter, called Yadu-vaṇi, has been wrested from the family by Scindhia. Sri Mathura‡ is an independent fief of Kerowli, held by a junior branch.

The Yadus, or as pronounced in the dialects Jadoon, are scattered over India, and many chiefs of consequence amongst the Mahrattas are of this tribe.

There are eight sachæ of the Yadu race

1	Yadu	Chief Kerowli
2	Bhatti	..		Chief Jessulmeer
3	Jareja	...		Chief Cutch Bhooj
4	Sumaitcha	.		Mahomedans in Scind
5	Mudarcha	.		
6	Bidmun	..	} Unknown.	
7	Budda	...		
8	Soha	...		

* They have an infinitely better etymology for this, in being descendants of Jambuvati, one of Hari's eight wives.

† The Suraseni of VII, the tract so named, thirty miles around Mathura.

‡ Its chief, Rao Manohur Sing, was well known to me and was, I may say, my friend. For years letters passed between us and he had made for me a transcript of a valuable copy of the *Mahabharat*.

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The combats for this phantom, supremacy, destroyed them all. Weakened by internal strife, the Chohan of Delhi fell, and his death exposed the north-west frontier. Canouj followed, and while its last prince, Jeychand, found a grave in the Ganges, his son sought an asylum in Mauusthul, "the regions of death."

Seoji was this son—the founder of the Rahtore dynasty in Marwar, on the ruins of the Puriharas of Mundore. Here they brought their ancient martial spirit, and a more valiant being exists not than can be found amongst the sons, of Seoji. The Mogul emperors were indebted for half their conquests to the *Lakh Turwar Rahtoran*, the 100,000 swords of the Rahtores, for it is beyond a doubt that 50,000 of the blood of Seoji have been embodied at once. But enough of the noble Rahtores for the present.

The Rahtore has twenty-four suchæ: Dhandul, Bhadaul, Chackit, Doohurri, Khokia, Baddua, Chajira, Ramdeva, Kabira, Hatoondia, Malavat, Soondú, Kataicha, Muholi, Gogadeva, Mahaicha, Jeysinga, Moorsia, Jotsia Jora, &c., &c.

Rahtore Gotia Acharya Gotama* Gotia (race), Mairwunduni Sacha (branch), Sookia-acharya Gouri (Regent of the Planet Venus, Preceptor), Ganioopata Agni,† Pankhami Devi (tutelary goddess, winged)

CUSHWAHA The Cushwaha race‡ is descended from Cush, the second son of Rama. They are the Cushites,§ as the Rajpoots of Mewar are the Lavites, of Indira.

Two branches migrated from Koshala: one founded Rotas on the Sone, the other established a colony amidst the ravines of the Cohari, at Lahar ||

In the course of time they erected the celebrated fortress of Niwui, or Nuwar, the abode of the celebrated Raja Nala, whose descendants continued to hold possession throughout all the vicissitudes of the Tatar and Mogul domination, when they were deprived of it by the Mahrattas, and the abode of Nala is now a dependency of Sindhia.

In the tenth century a branch emigrated and founded Ambar, dispossessing the aborigines, the Meenas, and adding from the Rajpoot tribe Birgoojur, who held Rajore and large possessions around. But even in the twelfth century the Cushwahas were but principal vassals to the Chohan king of Delhi, and they have to date their greatness, as the other families (especially the Ranas of Mewar) of Rajasthan then decline, from the ascent of the house of Timoor to the throne of Delhi.

The map¹ shows the limits of the sway of the Cushwahas, including their branches, the independent Nookas of Macheri, and tributary confederated Shikharvats.

The Cushwaha subdivisions have been mislaid, but the present partition into Kotrees (chambers), of which there are twelve, shall be given in their annals.

* From this I should be inclined to pronounce the Rahtores descendants of a race (probably Sythic) professing the Buddhist faith, of which Gotama was the last great teacher, and disciple of the last Boeddha Mahavira in S. 477 (A.D. 533).

† Enigmatical—"Cay" (formation by fire) (*agni*).

‡ Erroneously written and pronounced Cutchwaha.

§ The resemblance between the Cushite Rama of Ayodhya and the Rameses of Egypt is striking. Each was attended by his army of satyrs, Anubis and Cynocephalus, which last is a Greek misnomer, for the animal bearing this title is of the Simian family, as his images (in the Turin museum) disclose, and the brother of the faithful Hanuman. The comparison between the deities within the Indus (called *Nil-ab*, 'blue waters') and those of the Nile in Egypt, is a point well worth discussion.

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The Agnicoodra is still shewn on the summit of Aboo, where the four races were created by the Brahmins to fight the battles of Acheles and polytheism, against the monotheistic Boeddhist, represented as the serpents or Takshaes

The probable period of this conversion has been hinted at but of the dynasties issuing from the Agniculas, many of the princes professed the Boeddhist or Jain faith, to periods so late as the Mahomedan invasion

The Pramara, though not, as his name implies, the 'chief warrior,' was the most potent of the Agniculas. He sent forth thirty-five sachæ, or branches, several of whom enjoyed extensive sovereignties. 'The world is the Pramara's,' is an ancient saying, denoting their extensive sway, and the *No-lole Marus-thali* signified the nine divisions into which the country, from the Sutledge to the ocean, was partitioned amongst them

Maheswar, Dhar, Mandoo, Oojein, Chandrabhaga, Cheetore, Aboo, Chandravati, Mhow, Maidana, Parmavati, Omrakote, Bekher, Lodurva, and Puttun, are the most conspicuous of the capitals they conquered or founded

Though the Pramara family never equalled in wealth the famed Solanki princes of Anhilwarra, or shone with such lustre as the Chohan, it attained a wider range and an earlier consolidation of dominion than either, and far excelled in all, the Purihara, the last and least of the Agniculas, which it long held tributary

Maheswar the ancient seat of the Haya kings appears to have been the first seat of government of the Pramaras. They subsequently founded Dharanagar, and Mandoo on the crest of the Vindhya hills, and to them is even attributed the city of Oojein, the first meridian of the Hindus, and the seat of Vicrama

There are numerous records of the family, fixing eras in their history of more modern times, and it is to be hoped that the interpretation of yet undeciphered inscriptions, may carry us back beyond the seventh century

The era† of Bhoj, the son of Moonj, has been satisfactorily settled, and an inscription‡ in the nail-headed character, carries it back a step farther,§ and elicits an historical fact of infinite value, giving the date of the last prince of the Pramaras of Cheetore, and the consequent accession of the Gehlotes

The Nerbudda was no limit to the power of the Pramaras. * About the very period of the foregoing inscription, Ram Pramara held his court in Telungana, and is invested by the Chohan Bard, Chund, with the dignity of paramount sovereign of India, and head of a splendid feudal association, whose members became independent on his death. The Bard makes this a voluntary act of the Pramaras; but coupled with the Gehlote's violent acquisition of Cheetore, we may suppose the successor of Rama was unable to maintain such supremacy

* It extended from the Indus almost to the Jumna, occupying all the sandy regions, Nokote, Arboodha on Aboo, Dhat, Mundodri, Khyraloo, Parkur, Lodurva, and Poogul

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§ S 770, or A. D 714

|| "When the Pramara of Telung took sanctuary with Hara, to the thirty-six tribes he made gifts of land. To Kehui he gave Kuttair, to Rae Puhar the coast of Seind, to the heroes of the shell the forest lands. Ram Pramara of Telung, the Chukwa lord of Oojein, made the gift. He bestowed Delhi on the Tuars, and Puttun on the Chawaras, Sambhur on the Chohans, and Canouj on the Kamdhuj, Mar-des on the Purihar, Sorat on the Jadu, Dekhan on Jawula, and Cutch on the Charun" (*Poems of Chund*)

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Besides others unknown, as Chhondra, Khejur, Sugra, Burkota, Pooni, Sampal, Bheeba, Kalpoosui, Kulmoh, Kohila, Pupa, Kahoria, Dhund, Deba, Buihui, Jeepia, Posia, Dhoontia, Rikunvi, and Tyki. Many of these are proselytes to Islamism, and several beyond the Indus.

CHAHUMAN OR CHOHAN On this race so much has been said elsewhere,* that it would be superfluous to give more than a rapid sketch of them here

This is the most valiant of the Agniculas, and it may be asserted not of them only, but of the whole Rypoot race. Actions may be recorded of the greater part of each of the Chhatees-cula, which would yield to none in the ample and varied pages of history and though the 'Tulwar Rhatorian,' would be ready to contest the point, impartial decision, with a knowledge of their respective merits, must assign to the Chohan the van in the long career of arms

Its branches (sachæ) have maintained all the vigour of the original stem and the Huas, the Kheeches, the Deoras, the Sonigiras, and others of the twenty-four, have their names immortalized in the song of the bard

The derivation of Chohan is coeval with his fabulous birth 'the four-handed warrior' (*Chatoor bhooja Chatoor-bahu Vira*) All failed when sent against the demons, but the Chohan, the last creation of the Brahmans to fight their battles against infidelity

A short extract may be acceptable from the original respecting the birth of the Chohan, to guard the rites of our Indian Jove on this Olympus, the Sacred Abode "the Gouri of mountains, like Soomer or Kylas, which Achilles "made his abode Fast but one day on its summit, and your sins will be "forgiven reside there for a year, and you may become the preceptor of "mankind"

Notwithstanding the sanctity of Abode, and the little temptation to disturb the anchorites of Bal, "the Munis, who passed their time in devotion, "whom desire never approached, who drew support from the cow, from roots, "fruits, and flowers," yet did the Daityas, envying their felicity, render the sacrifice impure, and stop in transit the share of the gods

"The Brahmans dug the pit for burnt-sacrifice to the south-west (nairi- "rit), but the demons† raised storms which darkened the air and filled it "with clouds of sand, showering ordure, blood, bones and flesh, with every "impurity, on their rites Then penance was of no avail"

Again they kindled the sacred fire and the priests, assembling round the *Agnicoonda*,‡ prayed for aid to Mahadeva

"From the fire-fountain a figure issued forth, but he had not a warrior's

* See Transactions of the Royal Asiatic Society, vol. 1, p. 133, Comments on a Sanscrit Inscription

† Asura Dætya, which "it was either the aboriginal Bhils or the Scythic hordes

‡ I have visited this classic spot in Hindu mythology An image of adishpal (the 'first-born') in marble, still adorns its embankment, and is a piece of very fine sculpture It was too good a relic too remote

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Again they kindled the sacred fire and the priests, assembling round the *Agnicoonda*,‡ prayed for aid to Mahadeva

"From the fire-fountain a figure issued forth, but he had not a warrior's

* See Transactions of the Royal Asiatic Society, vol. 1, p. 133, Comments on a Sanscrit Inscription

† According to the story, which "it was were either the aboriginal Bhils or the Scythic hordes

‡ I have visited this classic spot in Hindu mythology. An image of Adipal (the 'first-born') in marble, still adorns its embankment, and is a piece of very fine sculpture. It was too sacred a relic to remove

the foes of their religion. The celebrated Udaya Dit Pamar is enumerated amongst the chiefs acting in subserviency to the Chohan prince on this occasion, and as his death has been fixed by unerring records in A. D. 1096, this combination must have been against the Islamite king Modud, the fourth from Mahmoud and to this victory is the allusion in the inscription on the ancient pillar of Delhi. But these irruptions continued to the captivity and death of the last of the Chohans, whose reign exhibits a splendid picture of feudal manners.

The Chohans sent forth twenty-four branches, of whom the most celebrated are the existing families of Boondi and Kotah, in the division termed Hamarati. They have well maintained the Chohan reputation for valour. Six princely brothers shed their blood in one field, in the support of the aged Shah Jehan against his rebellious son Aurungzebe, and of the six but one survived his wounds.

The Kheeches of Gagnown and Ragooguh, the Deoras of Sirohi, the Sonagurras of Jhalore, the Chohans of Sooe Bah and Sanchoie, and the Pawaitchas of Pawagurh, have all immortalized themselves by the most heroic and devoted deeds. Most of these families yet exist, brave as in the days of Prithwiraja.

Many chiefs of the Chohan race abandoned their faith to preserve their lands, the Kami-Khani,¹ the Surwanis, the Lowanis, the Kururwanis, and the Bardwanas, chiefly residing in Shikavati, are the most conspicuous. No less than twelve petty princes thus deserted their faith, which, however, is not contrary to the Rajpoot creed, for even Manu says they may part with wife to preserve their land. Eesurdas, nephew of Prithwiraja, was the first who set this example.

TWENTY-FOUR SACHÆ OF THE CHOHANS Chohan, Heia, Kheechec, Sonigunia, Deora, Pabia, Sanchoia, Goelwal, Bhadoria, Nubhan, Malani, Pooibea, Soora, Madraetcha, Sankiaetcha, Bhooiaetcha, Balaetcha, Tussanah, Chachanah, Rosiah, Chundu, Nacoompa, Bhawui, and Bankut.

CHALOOK OR SOLANKI Though we cannot trace the history of this branch of the Agniculas to such periods of antiquity as the Pramara or Chohan, it is from the deficiency of materials, rather than any want of celebrity, that we are unable to place it, in this respect, on a level with them. The tradition of the Bard makes the Solankis important as princes of Soora on the Ganges, ere the Rahtores obtained Canouj. The genealogical test[†] claims Lokote, said to be the ancient Lahore, as a residence, which makes them of the same Sachæ (Madwuni) as the Chohans. Certain it is, that in the eighth century we find the Langahas[‡] and Togias inhabiting Mooltan and the surrounding country, the chief opponents of the Bhattis on their establishment in the desert. They were princes of Calian, on the Malabar coast,[§] which city still exhibits vestiges of ancient grandeur. It was from Calian that a scion of the Solanki tree was taken, and engrafted on the royal stem of the Chawuias of Anhulwana Puttun.

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† Solanki Gotra Acharya is thus — "Madwuni Sacha—Bhardwaj Gotra—Guh Lokote nekas—Saraswati Nadi (river)—Sham Veda—Kripileswai Deva—Carduman Rikeswai—Teen Purani Zenar (zone of three threads)—Keom Deva—Maipri Putia (one of the Penates)."
 ‡ Called Malkhan, being the sons of Mal Khan, the first apostate from his faith to Islam.

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The remnants of the Solanki dynasty were scattered over the land, and this portion of India remained for upwards of a century without any paramount head, until, by a singular dispensation of Providence, its splendor was renovated, and its foundations rebuilt, by an adventurer of the same race from which the Agniculas were originally converts, though Seharun the Tak hid his name and his tribe under his new epithet of Zuffir Khan and as Mozuffir ascended the throne of Guzerat, which he left to his son This son was Ahmed, who founded Ahmedabad, whose most splendid edifices were built from the ancient cities around it

Though the stem of the Solankis was thus uprooted, yet was it not before many of its branches (Sachæ), like their own indigenous burr-tree, had fixed themselves in other soils The most conspicuous of these is the Bhagela* family, which gave its name to an entire division of Hindusthan, and Bhagelkhund has now been ruled for many centuries by the descendants of Sid Rae.

Besides Bandoogurh, there are minor chieftainships still in Guzerat of the Bhagela tribe Of these, Peetapoor and Theraud are the most conspicuous. One of the chieftains of the second class in Mewar is a Solanki, and traces his line immediately from Sid Rae this is the chief of Roópnagurh,† whose strong-hold commands one of the passes leading to Marwar, and whose family annals would furnish a fine picture of the state of border-feuds Few of them, till of late years, have died natural deaths

The Solanki is divided into sixteen branches

1. Bhagela Raja of Bhagelkhund (capital Bandoogurh), Raos of Peetapoor, Theraud, and Adaluj, &c

2 Beerpoora Rao of Lunawarra

3 Behla Kulianpoor in Mewar, styled Rao, but serving the chief of Saloombra

4 Bhoorta‡

5 Kalacha‡

6 Langaha Mooslims about Mooltan.

7 Togru Mooslims in the Punjnad

8 Buiku Do. do

9 Soorki In Dekhan

10 Sirwureah§ Girnar in Samashtra

11 Raoka Thoda in Jeypur

12 Ranikia Daisoon in Mewar

13 Kharura Allote and Jawura, in Malwa

14 Tantia Chandbhur Sakunbai||

15 Almetcha No land

16 Kulamor Guzerat

PRITHARA OR PURIHARA Of this, the last and least of the Agniculas, we have much to say The Puriharas never acted a conspicuous

covered a ruined suburb of the ancient Puttun still bearing the name of *Anuwara*, the *Nehmura* which D'Anville had "fort a cœur de retrouver" I meditate a separate account of this kingdom, and the dynasties which governed it

* The name of this subdivision is from Bhag Rao, the son of Sid Rae, though the bards have another tradition for its origin

† I knew this chieftain well, and a very good specimen he is of the race He is in possession of the famous war-shell of Jey Sing, which is an heir-loom

‡ Famous robbers in the deserts, known as the Maldoots

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|| Desperate robbers I saw this place fired and levelled in 1807, when the noted Kureem Pindaree was made prisoner by Sindhua. It afterwards cost some British blood in 1817.

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By a natural catastrophe, or as the Hindu superstitious chroniclers will have it, as a punishment for the piraecies of the prince of Deo, the element, whose privilege he abused rose and overwhelmed his capital. As all this coast is very low, such an occurrence is not improbable, though the abandonment of Deo might have been compelled by the irruptions of the Arabians, who at this period carried on a trade with these parts, and the plunder of some of their vessels may have brought this punishment on the Chawuras. That it was owing to some such political catastrophe, we have additional grounds for belief from the annals of Mewar, which state that its princes inducted the Chawuras into the seats of the power they abandoned on the continent and peninsula of Saurashtra.

At all events, the prince of Deo laid the foundation of Anhilwarra Puttun in S 802 (A D 746), which henceforth became the capital city of this portion of India, in lieu of Ballabhipura, which gave the title of Balharaes to its princes, the Balhara of the earlier Arabian travellers, and following them, the geographers of Europe.

Vena Raja (or, in the dialects, Bumarj), was this founder, and his dynasty ruled for one hundred and eighty-four years, when, as related in the sketch of the Solanki tribe, Bhoj Raj, the seventh from the founder, was deposed by his nephew. It was during this dynasty that the Arabian travellers† visited this court, of which they have left but a confused picture. We are not, however, altogether in darkness regarding the Chawura race, as in the Khoman Rassa, one of the chronicles of Mewar, mention is made of the auxiliaries under a leader named Chatunsi, in the defence of Cheetore against the first attack on record of the Mahomedans.

When Mahmood of Ghizni invaded Saurashtra and captured its capital, Anhilwarra, he deposed its prince, and placed upon the throne, according to Ferishta, a prince of the former dynasty, renowned for his ancient line and purity of blood, and who is styled Dabichalima a name which has puzzled all European commentators. Now the Dabi was a celebrated tribe, said by some to be a branch of the Chawura, and this therefore may be a compound of Dabi Chawura, or the Chourasima, by some called a branch of the ancient Yadus.

This ancient connection between the Surjavansi chiefs and the Chawuras, or Sauras, of Saurashtra, is still maintained after a lapse of more than one thousand years, for although an alliance with the Rana's family is deemed the highest honour that a Hindu prince can obtain, as being the first in rank in Rajasthan, yet is the humble Chawura sought out even at the foot of fortune's ladder, whence to carry on the blood of Rama. The present hen-apparent of a line of 'one hundred kings,' the prince Jovana Sing, is the offspring of a Chawura mother, the daughter of a petty chieftain of Guzerat.

It were vain to give any account of the present state of the families bearing this name. They must depend upon the fame of past days - to this we leave them.

* Many of the inhabitants of the south and west of India cannot pronounce the *ch*, and invariably substitute the *s*. Thus the noted Pindari leader Cheetoo was always called Seetoo by the Dekhanis. Again, with many of the tribes of the desert, the *s* is alike a stumbling-block, which causes many singular mistakes, when Jessulmeer, the 'hill of Jessul,' becomes *Jehulmeeri*, 'the hill of fools.'

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unlikely that Taxiles,⁺ the ally of the Macedonian king, was the chief (*es*) of the Taks and in the early history of the Bhatti princes of Jessulmeer, when driven from Zabulistan, they dispossessed the Taks on the Indus, and established themselves in their land, the capital of which was called Salbhanpura, and as the date of this event is given as 3008 of the Yudhisthira era, it is by no means unlikely that Salivahana, or Salbhan (who was a Takshac), the conqueror of the Tuai Vicrama, was of the very family dispossessed by the Bhattis, who compelled them to migrate to the south

The calculated period of the invasion of the Takshacs, or Nag-vansa, under Sesnag, is about six or seven centuries before the Christian era, at which very period the Scythic invasion of Egypt and Syria, "by the sons of Togamah riding on horses" (the Aswas, or Asi), is alike recorded by the prophet Ezekiel and Diodorus. The Abou Mahatmya calls the Takshacs "the sons of Himachal," all evincing Scythic descent, and it was only eight reigns anterior to this change in the Lunar dynasties of India, that Parswanath, the twenty-third Booddha, introduced his tenets into India, and fixed his abode in the holy mount Sainet†

Enough of the ancient history of the Tak we will now descend to more modern times, on which we shall be brief. We have already mentioned the Takshac Moir as being lords of Cheetore from a very early period, and but a few generations after the Gehlotes supplanted the Moirs, this palladium of Hindu liberty was assailed by the arms of Islam. We find amongst the numerous defenders who appear to have considered the cause of Cheetore their own, "the Tak from Aserguih"‡. This race appears to have retained possession of Aseri for at least two centuries after this event, as its chieftain was one of the most conspicuous leaders in the array of Pithwaja. In the poems of Chund he is called the "standard-bearer, Tak of Aseri"§

This ancient race, the foe of Janmejaya and the friend of Alexander, closed its career in a blaze of splendor. The celebrity of the kings of Guzerat will make amends for the obscurity of the Taks of modern times, of whom a dynasty of fourteen kings followed each other in succession, commencing and ending with the proud title of Mozuffi. It was in the reign of Mohammed,|| son of the first Toglug, that an accident to his nephew Feroz proved the dawn of the fortunes of the Tak. purchased, however, with the change of name and religion. Seharun the Tak was the first apostate of his line, who, under the name of Wujeh-ool-Toolk concealed both his origin and tribe

Goojunga, a district inhabited by the Goojni tribe. Turbulent and independent, like the sons of Esau, then hand against every man and every man's hands against them, their nominal pince, Suajmul, the Jit chief of Bhutpore pursued exactly the same plan towards the population of these villages, whom they captured in a night attack, that Janmejaya did to the Takshacs. he threw them into pits with combustibles, and actually thus consumed them! This occurred not three quarters of a century ago

* Arrian says that his name was Omphis, and that his father dying at this time, he did homage to Alexander, who invested him with the title and estates of his father Taxiles. Hence, perhaps (from *Tak*), the name of the Indus, *Attac* not *Uttac*, or 'forbidden,' according to modern signification, and which has only been given since the Mahomedan religion for a time made it the boundary between the two faiths

† In Behru, during the reign of Pradyota, the successor of Ripoonjya. Parswa's symbol is the serpent or Takshac. His doctrines spread to the remotest parts of India, and the princes of Ballabhipura of Mundodri and Anbulwarra all held to the tenets of Booddha

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fifth century applying both epithets to the same prince,* who is invested more over with the Scythic quality of worshipping the sun. It states, likewise, that the mother of this Jit prince was of Yadu race: strengthening their claim to a niche amongst the thirty six Rajculas, as well as their Yadu descent

The fifth century of the Christian era, to which this inscription belongs, is a period of interest in Jit history. De Guignes, from original authorities, states the Yuchi, or Jits, to have established themselves in the Punjab in the fifth and sixth centuries, and the inscription now quoted applies to a prince whose capital is styled *Salindrapura* in these regions, and doubtless the *Salivahanpura*† where the Yadu Bhattis established themselves on the expulsion of the Tak.

How much earlier than this the Jit penetrated into Rajasthan must be left to more ancient inscriptions to determine. suffice it, that in A. D. 440 we find him in power.‡

When the Yadu was expelled from Salivahanpura, and forced to seek refuge across the Sutledge among the Dahia and Johya Rajpoots of the Indian desert, where they founded their first capital, Derrawul, many from compulsion embraced the Mahomedan faith, on which occasion they assumed the name of *Jat*,§ of which at least twenty different offsets are enumerated in the Yadu chronicles.

That the Jits continued as a powerful community on the east bank of the Indus and in the Punjab, fully five centuries after the period our inscription and their annals illustrate, we have the most interesting records in the history of Mahmoud, the conqueror of India, whose progress they checked in a manner unprecedented in the annals of continental warfare. It was in 416 of the Hegira (A D 1026) that Mahmoud marched an army against the Jits, who had harrassed and insulted him on the return from his last expedition against Saurashtra. The interest of the account authorises its being given from the original

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"Woman to the waist, and fair,

"But ended foul in many a scaly fold?"

Par. Lost, book ii

Whether the *Jit Catth da* is the Jit or Gete of Cathay (*da* being the mark of the genitive case) we will leave to conjecture

† This place existed in the twelfth century as a capital, since an inscription of Komarpal, prince of Anhilwarra, declares that this monarch carried his conquests 'even to Salpur.' There is a *Syal-kote* in Rennell's geography, and Wilford mentions "Sangala, a famous city in ruins, sixty miles west by north of Lahore, situated in a forest, and said to be built by Pooru"

‡ At this time (A D 449) the Jut brothers, Hengist and Horsa, led a colony from Jutland and founded the kingdom of Kent (*q Canthi*, 'a coast,' in Sanscrit, as in Gothic *Konta*?). The laws they there introduced, more especially the still prevailing one of gavelkind, where all the sons share equally, except the youngest who has a double portion, are purely Scythic, and brought by the original Goth from the Javartes

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§ Why should these proselytes, if originally Yadu, assume the name of Jat? It must be either that the Yadus were themselves the Scythic Yuti, or Yuchi, or that the branches intermarried with the Jits, and consequently became degraded as Yadus, and the mixed issue bore the name of the mother

fifth century applying both epithets to the same prince,* who is invested moreover with the Scythic quality of worshipping the sun. It states, likewise, that the mother of this Jit prince was of Yadu race: strengthening their claim to a niche amongst the thirty six Rajculas, as well as their Yadu descent

The fifth century of the Christian era, to which this inscription belongs, is a period of interest in Jit history. De Guignes, from original authorities, states the Yuchi, or Jits, to have established themselves in the Punjab in the fifth and sixth centuries, and the inscription now quoted applies to a prince whose capital is styled *Salindrapura* in these regions, and doubtless the *Salivahanpura*† where the Yadu Bhattis established themselves on the expulsion of the Tak.

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HUN or HOON Amongst the Scythic tribes who have secured for themselves a niche with the thirty-six races of India, is the Hun. At what period this race, so well known by its ravages and settlement in Europe, invaded India, we know not. Doubtless it was in the society of many others yet found in the peninsula of Saurashtra, as the Catti, the Balla, the Macwahana, &c. It is, however, confined to the genealogies of that peninsula; for although we have mention of the Hun in the chronicles and inscriptions of India at a very early period, he failed to obtain a place in the catalogue of the northern bards.

The earliest notice of the tribe is in an inscription* recording the power of a prince of Behar, who, amidst his other conquests, "humbled the pride of the Huns." In the annals of the early history of Mewar, in the catalogue of princes who made common cause with this the chief of all the Rajpoots, when Cheetore was assailed in the first irruption of the Mahomedans, was Ungutsi, lord of the Huns, who led his quota on this occasion. De Guignes† describes *Unqut* as being the name of a considerable horde of Huns or Moguls, and Abulgazi says that the Tatar tribe who guarded the great wall of China were termed *Ungutti*, who had a distinct prince with high pay and honour. The countries inhabited by the Hong ngu and the Ou-huon, the Turks and Moguls, called 'Tatai' from Tatan, the name of the country from the banks of the Irish along the mountains of Altai to the shores of the Yellow Sea, are described at large by the historian of the Huns following whom and other original sources, the historian of the Fall of Rome has given great interest to his narrative of their march into Europe. But those who are desirous to learn all that relates to the past history and manners of this people, must consult that monument of erudition and research, the Geography of Malte-Brun‡.

D'Anville,§ quoting Cosmas the traveller, informs us, that the white Huns (*Leukoï Ounnoi*)|| occupied the north of India, and it is most probable a colony of these found their way into Saurashtra and Mewar.

It is on the eastern bank of the Chumbul, at the ancient Baroli, that tradition assigns a residence to the Hoon; and one of the celebrated temples at that place, called the Sengar Chaorie, is the marriage hall of the Hoon prince, who is also declared to have been possessed of a lordship on the opposite bank, occupying the site of the present town of Bhynsroi. In the twelfth century the Hun must have possessed consequence, to occupy the place he holds in the chronicle of the princes of Guzerat. The race is not extinct. One of the most intelligent of the living bards of India assured

* Asiatic Researches, vol. 1 p. 136

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"is expressive, but of the worst kind, being harsh, and often destitute of a single mild feature"*

BALLA All the genealogists, ancient and modern insert the Balla tribe amongst the Rāj-culas. The *byrd*, or 'blessing,' of the bard is "*Tatta Moltan ca rao*,"† indicative of their original abodes on the Indus. They lay claim, however, to descent from the Suryavansi, and maintain that their great ancestor, Balla or Bappa, was the offspring of Lava, the eldest son of Rama that their first settlement in Saurashtra was at the ancient Dhank, in more remote periods called Mongy Puttun and that, in conquering the country adjacent, they termed it Ballakshetra (their capital Ballabhipura), and assumed the title of Balla-īae. Here they claim identity with the -Gehlote race of Mewar, nor is it impossible that they may be a branch of this family, which long held power in Saurashtra. Before the Gehlotes adopted the worship of Mahadeva, which period is indicated in their annals, the chief object of their adoration was the sun, giving them that Scythic resemblance to which the Ballas have every appearance of claim.

The Ballas on the continent of Saurashtra, on the country, assert their origin to be Induvansa, and that they are the Balicaputias who were the ancient lords of Arore on the Indus. It would be presumption to decide between these claims, but I would venture to surmise, that they might be the offspring of Sehl, one of the princes of the Bharat, who founded Arore.

The Cattis claim descent from the Ballas an additional proof of northern origin, and strengthenig their right to the epithet of the bards, "Lords of Mooltan and Tatta." The Ballas were of sufficient consequence in the thirteenth century to make incursions on Mewar, and the first exploit of the celebrated Rana Hamir was his killing the Balla chieftain of Choteela. The present chief of Dhank is a Balla, and the tribe yet preserves importance in the peninsula.

JHALA MACWAHANA This tribe also inhabits the Saurashtra peninsula*. It is styled Rajpoot, though neither classed with the Solar, Lunar, nor Agnicula races, but though we cannot ductly prove it, we have every right to assign to it a northern origin. It is a tribe little known in Hindusthan or even Rajasthan, into which latter country it was introduced entirely through the medium of the ancient lords of Saurashtra, the present family of Mewar: a sanction which covers every defect. A splendid act of self-devotion of the Jhala chief, when Rana Pratap was oppressed with the whole weight of Akbar's power, obtained, with the gratitude of this prince, the highest honours he could confer, his daughter in marriage, and a seat on his right hand. That it was the act, and not his rank in the scale of the thirty-six tribes, which gained him this distinction, we have decided proof in later times, when it was deemed a mark of great condescension that the present Rana should sanction a remote branch of his own family bestowing a daughter in marriage on the Jhala ruler of Kotah †.

* Of their personal appearance and the blue eye indicative of their Gothic or Gotic origin, the author will have occasion to speak more particularly in his personal narrative.

† 'Princes of Tatta and Mooltan.'

‡ His son, Madhu Sing, the present administrator, is the offspring of the celebrated Zalim and a Rana ut chieftain's daughter, which has entitled his (Madhu Sing's) issue to marry far above their scale in rank. So much does superiority of blood rise above all worldly considerations with a Rajpoot that although Zalim Sing held the reins of the richest and best ordered state of Rajasthan, he deemed his family honoured by his obtaining to wife for his grandson the daughter of a Cutchwaha minor chieftain.

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SARWYA or **SARIASPA**. Of this race tradition has left us only the knowledge that it once was famous, for although, in the catalogues of the bard, it is introduced as the "essence of the Khetri race,"* we have only a few legends regarding its present degradation. Its name, as well as this epithet of the bard, induces a belief that it is a branch of the Aswas, with the prefix of *sar*, denoting 'essence' or priority. But it is useless to speculate on a name.

SILAR or **SULAR**. Like the former, we have here but the shade of a name; though one which, in all probability, originated the epithet *Larike*, by which the Saurashtra peninsula was known to Ptolemy and the geographers of early Europe. The tribe of Lar was once famous in Saurashtra, and in the annals of Anhulwarra mention is made of Sid Rae Jey Sing having extirpated them throughout his dominions. *Sular*, or *Silar*, would therefore be distinctively the Lar†. Indeed, the author of the *Komarपाल चरित्र* styles it *Raj-tilac*, or 'regal prince,' but the name only now exists amongst the mercantile classes professing the faith of Booddha. It is inserted as one of the eighty-four. The greater portion of these are of Rajpoot origin.

DABI. Little can be said of this tribe, but that it was once celebrated in Saurashtra. By some it is called a branch of the Yadu, though all the genealogists give it distinct importance. It now possesses neither territory nor numbers.

GOR. The Gor tribe was once respected in Rajasthan, though it never there attained to any considerable eminence. The ancient kings of Bengal were of this race, and gave their name to the capital, Luknowti.

We have every reason to believe that they were possessors of the land afterwards occupied by the Chohans, as they are styled in all the old chronicles the 'Gor of Ajmeer'. Repeated mention is made of them in the wars of Prithwiraja, as leaders of considerable renown, one of whom formed a small state in the centre of India, which survived through seven centuries of Mogul domination, till it at length fell a prey indirectly to the successes of the British over the Mahrattas, when Sindhia, in 1809, annihilated the power of the Gor and took possession of his capital, Supur‡. A petty district, yielding about £5000 annually, is all this rapacious head of a predatory government has left to the Gor, out of about twelve lacs of annual revenue. The Gor has five sacha. Ontahn, Silhala, Toor, Doosena, and Bodano.

DOR or **DODA**. We have little to say of this race. Though occupying a place in all the genealogies, time has destroyed all knowledge of the past history of a tribe, to gain a victory over whom was deemed by Prithwiraja worthy of a tablet§.

* "*Sarwya Khetrie tyn sar*"

† *Su*, as before observed, is a distinctive prefix, meaning 'excellent'.

‡ In 1807 the author passed through this territory, in a solitary ramble to explore these parts, then little known, and though but a young *Sub*, was courteously received and entertained both at Baroda and Supur. In 1809 he again entered the country under very different circumstances, in the suit of the British envoy with Sindhia's court, and had the grief to witness the operations against Supur and its fall, unable to aid his friends.

The Gor prince had laid aside the martial virtues. He became a zealot in the worship of Vishnu, left off animal food, was continually dancing before the image of the god, and was far more conversant in the mystical poetry of Gushna and his beloved Râdhâ than in the martial song of the bard. His name was Radhaca-das, 'the slave of Radha,' and, as far as he is personally concerned, we might cease to lament that he was the last of his race.

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Alwa were also their possessions. The Bugoojus were expelled from these abodes by the Cutchwahas. A colony found refuge and a new residence at Anupsahar on the Ganges.

SENGAR Of this tribe little is known, nor does it appear ever to have obtained great celebrity. The sole chieftainship of the Sengars is Jugmohun-pur on the Jumna.

SIKERWAL This tribe, like the former, never appears to have claimed much notice amidst the princes of Rajasthan, nor is there a single independent chieftain now remaining, although there is a small district called after them, Sikerwal, on the right bank of the Chumbul, adjoining Jaduyati, and like it now incorporated in the province of Gwalior, in Sindhia's dominions. The Sikerwal is therefore reduced to subsist by cultivation, or the more precarious employment of his lance, either as a follower of others, or as a common depredator.

They have their name from the town of Sikri (Futtehpur), which was formerly an independent principality.

BYCE The Byce has obtained a place amongst the thirty-six races, though the author believes it but a subdivision of the Suryavansi, as it is neither to be met with in the lists of Chund, nor in those of the *Komarpal Charitra*. It is now numerous, and has given its name to an extensive district, Bycewara in the Do-ab, or the land between the Ganges and Jumna.

DAHIA This is an ancient tribe, whose residence was the banks of the Indus, near its confluence with the Sutledge, and although they retain a place amongst the thirty-six royal races, we have not the knowledge of any as now existing. They are mentioned in the annals of the Bhattis of Jessulmeer, and from name as well as from *locale*, we may infer that they were the Dahæ of Alexander.

JOYHA—This race possessed the same haunts as the Dahia, and are always coupled with them. They however extended across the Garah into the northern desert of India, and in ancient chronicles are entitled "Lords of Jungul-D'sa," a tract which comprehended Heriana, Bhatnair, and Nagore. The author possesses a work relative to this tribe, like the Dahia, now extinct.

MOHIL We have no mode of judging of the pretensions of this race to the place it is allowed to occupy by the genealogists. All that can be learned of its past history is, that it inhabited a considerable tract so late as the foundation of the present state of Bikaner, the Rakhore founders of which expelled, if not extirpated, the Mohil. With the Malun, Malani, and Mallia, also extinct, it may claim the honour of descent from the ancient Malli, the foes of Alexander, whose abode was Mooltan. (*Qu* Mohil-than ?)

NICOOMPA. Of this race, to which celebrity attaches in all the genealogies, we can only discover that they were proprietors of the district of Mandalgurh prior to the Gehlotes.

RAJ-PALI It is difficult to discover any thing regarding this race, which, under the names of Raj-pali, Raj-palica, or simply Pala, are mentioned by all the genealogists, especially those of Saurashtra, to which in all probability it was confined. This tends to make it Scythic in origin, the conclusion is strengthened by the derivation of the name, meaning 'royal shepherd' it was probably a branch of the ancient Pali.*

DAHIRYA The *Komarpal Charitra* is our sole authority for classing

* The final syllable ca is a mark of the genitive case.

Alwa were also their possessions. The Bugoojis were expelled from these abodes by the Cutchwahs. A colony found refuge and a new residence at Anupshar on the Ganges.

SENGAR Of this tribe little is known, nor does it appear ever to have obtained great celebrity. The sole chieftainship of the Sengars is Jugmohun-pur on the Jumna.

SIKERVAL This tribe, like the former, never appears to have claimed much notice amidst the princes of Rajasthan, nor is there a single independent chieftain now remaining, although there is a small district called after them, Sikerwal, on the right bank of the Chumbul, adjoining Jaduyati, and like it now incorporated in the province of Gwalior, in Sindhia's dominions. The Sikerwal is therefore reduced to subsist by cultivation, or the more precarious employment of his lance, either as a follower of others, or as a common depredator.

They have their name from the town of Sikri (Futchehpur), which was formerly an independent principality.

BYCE The Byce has obtained a place amongst the thirty-six races, though the author believes it but a subdivision of the Suryavansi, as it is neither to be met with in the lists of Chund, nor in those of the *Komarpal Charitra*. It is now numerous, and has given its name to an extensive district, Bycewara in the Do-ab, or the land between the Ganges and Jumna.

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Catalogue of the eighty-four Mercantile Tribes

Si1 Sri Mal, Srimal, Oswal, Bhagairwal, Deendoo, Pooshkurwal, Mairtalwal, Hursoruh, Soorurwal, Pilliwal, Bhumboo, Khundailwal, Dohilwal, Kehderwal, Deesawal, Goojurwal, Sohorwal, Uggurwal, Jaelwal, Manutwal, Kajotiwal, Kortawal, Chehtrawal, Soni, Sojutwal, Nagur, Mad, Julhera, Lar, Kupole, Khuraita, Bururie, Dusora, Bamburwal, Nagudra, Kurbaira, Buttewura, Mewarra, Nurisngpura, Khaterwal, Punchumwal, Hunerwal, Sirkaira, Byce, Stukhi, Kumbowal, Jeerunwal, Bhagelwal, Orchitwal, Bamunwal, Sreegoor, Thakoorwal, Balmiwal, Tepora, Tilota, Atburgi, Ladisaka, Bednora, Kheecho, Gusora, Bahaohur, Jaimo, Pudmora, Meherea, Dhakurwal, Mungora, Goelwal, Mohorwal, Cheetora, Kakulea, Bhareja, Undora, Sachora, Bhoongrawal, Mundahulu, Bramunia, Bagria, Dindoria, Borwal, Sorbea, Orwal, Nufag, and Nagora (One wanting)

CHAPTER VIII

*Reflections on the present Political State
of the Rajpoot Tribes.*

HAVING thus taken a review of the tribes which at various times inhabited and still inhabit Hindusthan, the subject must be concluded.

In so extensive a field it was impossible to introduce all that could have been advanced on the distinctive marks in religion and manners; but this deficiency will be remedied in the annals of the most prominent races yet ruling by which we shall prevent repetition.

The same religion governing the institutions of all these tribes, operates to counteract that dissimilarity in manners, which would naturally be expected amidst so great a variety, from situation or climate, although such causes do produce a material difference in external habit. Cross but the elevated range which divides upland Mewar from the low sandy region of Marwar, and the difference of costume and manners will strike the most casual observer. But these changes are only exterior and personal, the mental character is less changed, because the same creed, the same religion (the principal former and reformer of manners), guides them all.

We have the same mythology, the same theogony, the same festivals, though commemorated with peculiar distinctions. There are niceties in thought, as in dress, which if possible to communicate would excite but little interest, when the tie of a turban and the fold of a robe are, like Masonic symbols, distinguishing badges of tribes. But it is in their domestic circle that manners are best seen, where restraint is thrown aside, and no authority controls the freedom of expression. But does the European seek access to this *sanctum* of nationality ere he gives his *debtor and creditor* account of character, his balanced catalogue of virtues and vices? He may, however, with the Rajpoot, whose independence of mind places him above restraint; and whose hospitality and love of character will always afford free communication to those who respect his opinions and his prejudices, and who are devoid of that overweening opinion of self, which imagines that nothing can be learned from such friendly intercourse. The personal dissimilarity accordingly arises from *locale*, the mental similarity results from a grand fixed

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of races whose virtues are their own, and whose vices are the grafts of tyranny, conquest, and religious intolerance

To make them known is one step to obtain for them, at least, the boon of sympathy, for with the ephemeral power of our governors and the agents of governments, is it to be expected that the rod will more softly fall when ignorance of their history prevails, and no kind association springs from a knowledge of their martial achievements and yet proud bearing, then generosity, courtesy, and extended hospitality? These are Rajpoot virtues yet extant amidst all their revolutions, and which have survived ages of Mahomedan bigotry and power, though to the honour of the virtuous and magnanimous few among the crowned heads of eight centuries both Tatar and Mogul, there were some great souls. men of high worth, who appeared at intervals to redeem the oppression of a whole preceding dynasty

The high ground we assumed, and the lofty sentiments with which we introduced ourselves amongst the Rajpoots, arrogating motives of purity, of disinterested benevolence, scarcely belonging to humanity, and to which their sacred writings alone yielded a parallel, gave such exalted notions of our right of exerting the attributes of divinity, justice, and mercy, that they expected little less than almighty wisdom in our acts. but circumstances have throughout occurred in each individual state, to shew we were mere mortals, and that the poet's moral

"'Tis distance lends enchantment to the view,"

was true in politics. Sorrow and distrust were the consequence. anger succeeded, but the sense of obligation is still too powerful to operate a stronger and less generous sentiment. These errors may yet be remedied, and our Rajpoot allies yet be retained as useful friends though they can only be so while in the enjoyment of perfect internal independence, and their ancient institutions.

"No political institution can endure," observes the eloquent historian of the Middle Ages, "which does not rivet itself to the heart of men by ancient prejudices or acknowledged merit. The feudal compact had much of this character. In fulfilling the obligations of mutual assistance and fidelity by military service, the energies of friendship were awakened, and the ties of moral sympathy superadded to those of positive compact."

We shall throw out one of the assumed causes which give stability to political institution, 'acknowledged merit,' which never belonged to the loose feudal compact of Rajwarra but the absence of this strengthens the necessary substitute, 'ancient prejudices,' which supply many defects.

Our anomalous and inconsistent interference in some cases, and our non-interference in others, operate alike to augment the dislocation induced by long predatory oppression in the various orders of society, instead of restoring that harmony and continuity which had previously existed. The great danger, nay, the inevitable consequence of perseverance in this line of conduct, will be their reduction to the same degradation with our other allies, and their ultimate incorporation with our already too extended dominion.

It may be contended, that the scope and tenor of these alliances were not altogether unfitted for the period when they were formed, and our circumscribed knowledge, but was it too late, when this knowledge was extended, to purify them from the dross which deteriorated the two grand principles of

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our own, or, by a system unworthy of Britain, to retard and even quench it altogether *

Never were their national characteristics so much endangered as in the seducing calm which followed the tempestuous agitations in which they had so long floated; doubtful, to use their own figurative expression, whether "the gift of our friendship, or our arms," were fraught with greater evil. The latter they could not withstand, though it must never be lost sight of, that, like ancient Rome when her glory was fading, we use "the arms of the barbarians" to defend our conquests against them! Is the mind ever stationary? are virtue and high notions to be acquired from contact and example? Is there no mind above the level of £10 monthly pay in all the native legions of the three presidencies of India? no Odoacer, no Sevaji, again to revive? Is the book of knowledge and of truth, which we hold up, only to teach them submission and perpetuate their weakness? Can we without fresh claims expect eternal gratitude, and must we not rationally look for re-action in some grand impulse, which, by furnishing a signal instance of the mutability of power, may afford a lesson for the benefit of posterity?

Is the mantle of protection, which we have thrown over these warlike races, likely to avert such a result? It might certainly, if imbued with all those philanthropic feelings for which we took credit, act with soporific influence and extinguish the embers of international animosity. "The lion and the lamb were to drink from the same fountain." they were led to expect they holy *Satya Yug*, when each man reposed under his own fig-tree, which neither strife nor envy dared approach.

When so many nations are called upon, in a period of great calamity and danger, to make over to a foreigner, their opposite in every thing, their superior in most, the control of their forces in time of war, the adjudication of their disputes in time of peace, and a share in the fruits of their renovating prosperity, what must be the result, when each Rajpoot may hang up his lance in the hall, convert his sword to a ploughshare, and make a basket of his buckler? What but the prostration of every virtue? It commences with the basis of the Rajpoot's the martial virtues, extinguish these and they will soon cease to respect themselves. Sloth, low cunning and meanness will follow. What nation ever maintained its character that devolved on the stranger the power of protection! To be great, to be independent, its martial spirit must be cherished; happy if within the bounds of moderation. Led away by enthusiasm, the author experienced the danger of interference, when observing but one side of the picture the brilliant lights which shone on their long days of darkness, not calculating the shade which would follow the sudden glare.

On our cessation from every species of interference alone depends their independence or their amalgamation, a crisis fraught with danger to our overgrown rule.

* If Lord Hastings' philanthropy, which rejoiced in snatching these ancient states from the degradation of predatory warfare, expected that in four short years order should rise out of the chaos of a century, "and was prepared to visit with displeasure all symptoms of internal neglect, arising from supineness, indifference, or concealed ill-will" if he signified, "that government would take upon itself the task of restoring order," and that "all charges," "on this score" "would be demanded and rigidly exacted" in fine, that "such arrangements" "would be made as would deprive them of the power of longer abusing the spirit of liberal forbearance, the motives of which they were incapable of understanding or appreciating," "what have they to hope from those without his sympathies?"

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SKETCH

OF A

FEUDAL SYSTEM IN RAJASTHAN.

CHAPTER I.

Introduction Existing condition of Rajasthan General resemblance between the ancient systems of Asia and Europe Noble origin of the Rajpoot race — Rahtores of Marwar Cutchwahas of Ambar Sesodias of Mewar Gradation of Ranks Revenues and rights of the Crown — Burrar Khur Lakur

IT is more than doubtful whether any code of civil or criminal jurisprudence ever existed in any of these principalities though it is certain that none is at this day discoverable in their archives. But there is a martial system peculiar to these Rajpoot states, so extensive in its operation as to embrace every object of society. This is so analogous to the ancient feudal system of Europe, that I have not hesitated to hazard a comparison between them, with reference to a period when the latter was yet imperfect. Long and attentive observation enables me to give this outline of a system, of which there exists little written evidence. Curiosity originally, and subsequently a sense of public duty (lest I might be a party to injustice), co-operated in inducing me to make myself fully acquainted with the minutiae of this traditional theory of government, and incidents, apparently trivial in themselves, exposed parts of a widely-extended system, which, though now disjointed, still continue to regulate the actions of extensive communities, and lead to the inference, that at one period it must have attained a certain degree of perfection.

Many years have elapsed since I first entertained these opinions, long before any connection existed between these states and the British government; when their geography was little known to us, and their history still less so. At that period I frequently travelled amongst them for amusement, making these objects subservient thereto, and laying the result freely before my government. I had abundant sources of intelligence to guide me in forming my analogies, Montesquieu, Hume, Millar, Gibbon,* but I sought only general resemblances and lineaments similar to those before me. A more perfect, because more familiar picture, has since appeared by an author,† who has drawn aside the veil of mystery which covered the subject, owing to its being till then but imperfectly understood. I compared the features of Rajpoot society with the finished picture of this eloquent writer, and shall be satisfied with having substantiated the claim of these tribes to participation in a system, hitherto deemed to belong exclusively to Europe. I am aware of the danger of hypothesis, and shall advance nothing that I do not accompany by incontestable proofs.

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"Le systeme feodal, assemblage monstrueux de tant de parties que le tems et l'hazard ont reunies, nous offre un obje tres complique: pour l'etudier il faut le decomposer."* This I shall attempt

The form, as before remarked, is truly patriarchal in these states, where the greater portion of the vassal chiefs, from the highest of the sixteen peers to the holders of a *chursa*† of land, claim affinity in blood to the sovereign ‡

The natural seeds are implanted in every soil, but the tree did not gain maturity except in a favoured aspect. The perfection of the system in England is due to the Normans, who brought it from Scandinavia, whither it was probably conveyed by Odin and the Sacasenæ, or by anterior migrations, from Asia, which would coincide with Richardson's hypothesis, who contends that it was introduced from Tataria. Although speculative reasoning forms no part of my plan, yet when I observe analogy on the subject in the customs of the ancient German tribes, the Franks or Gothic races, I shall venture to note them. Of one thing there is no doubt knowledge must have accompanied the tide of migration from the east and from higher Asia emerged the Asi, the Catti, and the Cimbric Lombard, who spread the system in Scandinavia, Friesland, and Italy.

"It has been very common," says the enlightened historian of the Feudal System in the Middle Ages, "to seek for the origin of feuds, or at least for analogies to them, in the history of various countries. but though it is of great importance to trace the similarity of customs in different parts of the world, we should guard against seeming analogies, which vanish away when they are closely observed. It is easy to find partial resemblances to the feudal system. The relation of patron and client in the republic of Rome has been deemed to resemble it, as well as the barbarians and veterans who held frontier lands on the tenure of defending them and the frontier; but they were bound not to an individual, but to the state. Such a resemblance of fiefs may be found in the Zemindars of Hindustan and the Timariots of Turkey. The clans of the Highlanders and Irish followed their chieftain into the field but their tie was that of imagined kindred and birth, not the spontaneous compact of vassalage"§

I give this at length to shew, that if I still persist in deeming the Rajpoot system a pure relation of feuds, I have before my eyes the danger of seeming resemblances. But grants, deeds, charters, and traditions, copies of all of which will be found in the Appendix, will establish my opinions. I hope to prove that the tribes in the northern regions of Hindustan did possess the system, and that it was handed down, and still obtains, notwithstanding seven centuries of paramount sway of the Mogul and Pathan dynasties, altogether opposed to them except in this feature of government, where there was an original similarity. In some of these states those least affected by

* Gibbon, Miscell. vol. in Du government feodal.

† A, skin or hyde. Millar (chap. v. p. 85) defines a 'hyde of land,' the quantity which can be cultivated by a single plough. A *chursa*, 'skin or hyde' of land, is as much as one man can water, and what one can water is equal to what one plough can cultivate. If irrigation ever had existence by the founders of the system, we may suppose this the meaning of the term which designated a knight's fee. It may have gone westward with emigration.

‡ *Bawjee*, 'sire,' is the appellation of royalty, and, strange enough, whether to male or female, while its offshoots, which form a numerous branch of vassals, are called '*babas*,' the infants.

§ Hallam's Middle Ages, vol. i. p. 200.

"Le systeme feodal, assemblage monstrueux de tant de parties que le tems et l'hazard ont reunies, nous offre un obje tres complique: pour l'etudier il faut le decomposer."* This I shall attempt

The form, as before remarked, is truly patriarchal in these states, where the greater portion of the vassal chiefs, from the highest of the sixteen peers to the holders of a *chursa*† of land, claim affinity in blood to the sovereign ‡

The natural seeds are implanted in every soil, but the tree did not gain maturity except in a favoured aspect. The perfection of the system in England is due to the Normans, who brought it from Scandinavia, whither it was probably conveyed by Odin and the Sacasenæ, or by anterior migrations, from Asia, which would coincide with Richardson's hypothesis, who contends that it was introduced from Tataria. Although speculative reasoning forms no part of my plan, yet when I observe analogy on the subject in the customs of the ancient German tribes, the Franks or Gothic races, I shall venture to note them. Of one thing there is no doubt knowledge must have accompanied the tide of migration from the east and from higher Asia emerged the Asi, the Catti, and the Cimbric Lombard, who spread the system in Scandinavia, Friesland, and Italy

"It has been very common," says the enlightened historian of the Feudal System in the Middle Ages, "to seek for the origin of feuds, or at least for analogies to them, in the history of various countries. but though it is of great importance to trace the similarity of customs in different parts of the world, we should guard against seeming analogies, which vanish away when they are closely observed. It is easy to find partial resemblances to the feudal system. The relation of patron and client in the republic of Rome has been deemed to resemble it, as well as the barbarians and veterans who held frontier lands on the tenure of defending them and the frontier; but they were bound not to an individual, but to the state. Such a resemblance of fiefs may be found in the Zemindars of Hindusthan and the Timariots of Turkey. The clans of the Highlanders and Irish followed their chieftain into the field but their tie was that of imagined kindred and birth, not the spontaneous compact of vassalage"§

I give this at length to shew, that if I still persist in deeming the Rajpoot system a pure relation of feuds, I have before my eyes the danger of seeming resemblances. But grants, deeds, charters, and traditions, copies of all of which will be found in the Appendix, will establish my opinions. I hope to prove that the tribes in the northern regions of Hindusthan did possess the system, and that it was handed down, and still obtains, notwithstanding seven centuries of paramount sway of the Mogul and Pathan dynasties, altogether opposed to them except in this feature of government, where there was an original similarity. In some of these states those least affected by

* Gibbon, Miscell vol in Du government feodal.

† A, skin or hyde. Millar (chap v p 85) defines a 'hyde of land,' the quantity which can be cultivated by a single plough. A *chursa*, 'skin or hyde' of land, is as much as one man can water, and what one can water is equal to what one plough can cultivate. If irrigation ever had existence by the founders of the system, we may suppose this the meaning of the term which designated a knight's fee. It may have gone westward with emigration.

‡ Baupjee, 'sire,' is the appellation of royalty, and, strange enough, whether to male or female, while its offshoots, which form a numerous branch of vassals, are called 'babas,' 'the infants.'

§ Hallam's Middle Ages, vol i p 200

when successful struggles against their foes produced new privileges, granted in order to recall the scattered inhabitants. Thus one contains an abolition of the monopoly of tobacco,* another, the remission of tax on printed cloths, with permission to the country manufacturers to sell their goods free of duty at the neighbouring towns. To a third, a mercantile city, the abolition of war contributions,† and the establishment of its internal judicial authority. Nay, even where good manners alone are concerned, the lawgiver appears, and with an amusing simplicity ‡ “From the public feast none shall attempt to carry any thing away” “None shall eat after sunset,” shews that a Jain obtained the edict. To yoke the bullock or other animal for any work on the sacred Amavus,§ is also declared punishable. Others contain revocations of vexatious fees to officers of the crown, “of beds and quilts,”|| “the seizure of the carts, implements, or cattle of the husbandmen,”¶—the sole boon in our own *Manga Charta* demanded for the husbandman. These and several others, of which copies are annexed, need not be repeated. If even from such memoranda a sufficient number could be collected of each prince’s reign up to the olden time, what more could we desire to enable us to judge of the genius of their princes, the wants and habits of the people, their acts and occupations? The most ancient written customary law of France is A.D. 1088,** at which time Mewar was in high prosperity, opposing, at the head of a league far more powerful than France could form for ages after, the progress of revolution and foreign conquest. Ignorance, sloth, and all the vices which wait on and result from continual oppression in a perpetual struggle for existence of ages’ duration, gradually diminished the reverence of the inhabitants themselves for these relics of the wisdom of their forefathers. In latter years, they so far forgot the ennobling feeling and respect for “the stone which told” their once exalted condition, as to convert the materials of the temple in which many of these stood into places of abode. Thus many a valuable relic is built up in the castles of their barons, or buried in the rubbish of the fallen pile.

We have, however, the books of grants to the chiefs and vassals, and also the grand rent-roll of the country. These are of themselves valuable documents. Could we but obtain those of remoter periods, they would serve as a commentary on the history of the country, as each contains the detail of every estate, and the stipulated services in horse and foot, to be performed for it. In later times, when turbulence and disaffection went unpunished, it was useless to specify a stipulation of service that was nugatory and too often the grants contained but the names of towns and villages, and their value or if they had the more general terms of service, none of its details ††. From all these, however, a sufficiency of customary rules could easily be found to form the written law of fiefs in Rajasthan. In France, in the sixteenth century, the variety of these customs amounted to two hundred and eighty-five, of which only sixty‡‡ were of great importance. The number of consequence in

* See Appendix, No. XII.

† See Appendix, No. XIII.

‡ See Appendix, No. XIV.

§ ‘Full-moon’—See Appendix, No. XIII.

|| It is customary, when officers of the government are detached on service, to exact from the towns where they are sent both bed and board.

¶ Seized for public service, and frequently to exact a composition in money.

** Hallam, vol. 1 p. 197.

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states But all the minor states, now existing in the west, arose about the period when the feudal system was approaching maturity in France and England

The others are less illustrious, being the descendants of the great vassals of their ancient kings

SESODIAS OF MEWAR Mewar exhibits a marked difference from all the other states in her policy and institutions She was an old established dynasty when these renovated scions were in embryo We can trace the losses of Mewar, but with difficulty her acquisitions while it is easy to note the gradual aggrandizement of Marwar and Ambai, and all the minor states Marwar was composed of many petty states, whose ancient possessions formed an allodial vassalage under the new dynasty A superior independence of the control of the prince arises from the peculiarity of the mode of acquisition, that is, with rights similar to the allodial vassals of the European feudal system

The poorest Rajpoot of this day retains all the pride of ancestry, often his sole inheritance he scorns to hold the plough, or to use his lance but on horseback In these aristocratic ideas he is supported by his reception amongst his superiors, and the respect paid to him by his inferiors The honours and privileges, and the gradations of rank, amongst the vassals of the Rana's house, exhibit a highly artificial and refined state of society Each of the superior rank is entitled to a banner, kettle-drums preceded by heralds and silver maces, with peculiar gifts and personal honours, in commemoration of some exploit of their ancestors

The martial Rajpoots are not strangers to armorial bearings* now so indiscriminately used in Europe The great banner of Mewar exhibits a golden sun on a crimson field those of the chiefs bear a dagger. Ambar displays the *panchranga*, or five-coloured flag The lion rampant on an argent field is extinct with the estate of Chandern†

In Europe these customs were not introduced till the period of the Crusades, and were copied from the Saracens, while the use of them amongst the Rajpoot tribes can be traced to a period anterior to the war of Troy. In the Mahabharat, or great war, twelve hundred years before Christ, we find the hero Bhishma exulting over his trophy, the banner of Arjuna, its field adorned with the figure of the Indian Hanuman‡

These emblems had a religious reference amongst the Hindus, and were taken from their mythology, the origin of all devices

Every royal house has its palladium, which is frequently borne to battle at the saddle-bow of the prince Rao Bhima Hara, of Kotah, lost his life

* It is generally admitted that armorial bearings were little known till the period of the Crusades and that they belong to the east The twelve tribes of Israel were distinguished by their animals on their banners, and the sacred writings frequently allude to the "Lion of Judah" The peacock was a favourite armorial emblem of the Rajpoot warrior, it is the bird sacred to their Mars (Kumara), as it was to Juno, his mother, in the west The feather of the

* It decorates the turban of the Rajpoot and the warrior of the Crusade, adopted from the Saracens Le paon a toujours ete l'embleme de la noblesse. Plusieurs

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‡ It is contained in the 'Dictionnaire de l'ancien Regime' Dict. de l'ancien Regime

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Caste has for ever prevented the inferior classes of society from being incorporated with this haughty noblesse. Only those of pure blood in both lines can hold fiefs of the crown. The highest may marry the daughter of a Rajpoot, whose sole possession is a 'skin of land'; the sovereign himself is not degraded by such alliance. There is no moral blot, and the operation of a law like the Salic would prevent any political evil resulting therefrom. Titles are granted, and even fiefs of office, to ministers and civil servants not Rajpoots; they are, however, but official, and never confer hereditary rights. These official fiefs may have originally arisen, here and in Europe, from the same cause, the want of a circulating medium to pay the offices. The Mantrist of Mewar prefers estates to pecuniary stipend, which gives more consequence in every point of view. All the higher offices—as cup-bearer, butler, stewards of the household, wardrobe, kitchen, master of the house—all these are enumerated as ministerialist; at the court of Charlemagne in the dark ages of Europe, and of whom we have the duplicates. These are what the author of the Middle Ages designates as "improper feuds." In Mewar the prince's architect, painter, physician, bard, genealogist, heralds, and all the generation of the foster-brothers, hold lands. Offices are hereditary in this patriarchal government, their services personal. The title even appends to the family, and if the chance of events deprive them of the substance, they are seldom left destitute. It is not uncommon to see three or four with the title of *pradhan* or premier.

But before I proceed further in these desultory and general remarks, I shall commence the chief details of the system as described in times past, and, in part, still obtaining in the principality of the Rana of Mewar. As its geography and distribution are fully related in their proper place, I must refer the reader to that for a preliminary understanding of its localities.

The local disposition of the estates was admirably contrived. Bounded on three sides, the south, east, and west, by marauding barbarous tribes of Bhils, Meers, and Meenas, the circumference of this circle was subdivided into estates for the chiefs, while the *khalisa*, or fiscal land, the best and richest was in the heart of the country, and consequently well protected.

It appears doubtful whether the *khalisa* lands amounted to one-fourth of those distributed in grant to the chiefs. The value of the crown demesne as the nerve and sinew of sovereignty, was well known by the former heads of this house. To obtain any portion thereof was the reward of important services, to have a grant of a few acres near the capital for a garden deemed a high favour, and a village in the amphitheatre or valley, in which the present capital is situated, was the *ne plus ultra* of recompense. But the lavish folly of the present prince, out of this tract, twenty-five miles in circumference, has not preserved a single village in his *khalisa*.

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REVENUES AND RIGHTS OF THE CROWN I need not here expatiate upon the variety of items which constitute the revenues of the prince, the details of which will appear in their proper place. The land-tax in the *khālisa demesne* is, of course, the chief source of supply. The transit duties on commerce and trade, and those of the larger towns and commercial marts, rank next. In former times more attention was paid to this important branch of income, and the produce was greater because less shackled. The liberality on the side of the crown was only equalled by the integrity of the merchant, and the extent to which it was carried would imply an almost Utopian degree of perfection in their mutual qualities of liberality and honesty, the one, perhaps, generating the other. The remark of a merchant recently, on the vexatious train of duties and espionage attending their collection, is not merely figurative: "our ancestors tied their invoice to the horns of the oxen" at the first frontier post of customs, and no intermediate questions were put till we passed to the opposite or sold our goods, when it was "opened and payment made accordingly, but now every town has its rights." It will be long ere this degree of confidence is restored on either side, extensive demand on the one is met by fraud and evasion on the other, though at least one-half of these evils have already been subdued.

The mines were very productive in former times, and yielded several lacs to the princes of Mewar. The rich tin mines of Jawara produced at one time a considerable proportion of silver. Those of copper are abundant, as is also iron on the now alienated domain on the Chumbul, but lead least of all †.

The marble quarries also added to the revenue and where there is such a multiplicity of sources, none are considered too minute to be applied in these necessitous times.

BURRAR *Burrar* is an indefinite term for taxation, and is connected with the thing taxed as *ganeem-burrar*† 'war-tax,' *gurh geentee-burrar*§ 'house-tax,' *hal-burrar*, 'plough-tax,' *neauta-burrar*, 'marriage-tax,' and others, both of old and new standing. The war-tax was a kind of substitute for the regular mode of levying the rents on the produce of the soil; which was rendered very difficult during the disturbed period, and did not accord with the wants of the prince. It is also a substitute in those mountainous regions for the *jareeb*,|| where the produce bears no proportion to the cultivated surface sometimes from poverty of soil, but often from the reverse, as in Komalmeer where the choicest crops are produced on the cultivated terraces, and on the sides of its mountains, which abound with springs, yielding the richest canes and cottons, and where experiment has proved that four crops can be raised in the same patch of soil within the year.

The offering on confirmation of estates (or fine on renewal) is now,

* Oxen and carts are chiefly used in the *Tandas*, or caravans, for transportation of goods in these countries, camels further to the north.

† The privilege of coining is a reservation of royalty. No subject is allowed to coin gold or silver, though the Saloombra chief has on sufferance a copper currency. The mint was a considerable source of income, and may be again when confidence is restored and a new currency introduced. The Cheetore rupee is now thirty-one per cent inferior to the old Bhilara standard, and there was one struck at the capital even worse, and very nearly as bad as the *moneta nigra* of Philip the Fair of France, who allowed his vassals the privilege of coining it.

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The neglect in the legislation of late years was supplied by the self-constituted tribunals the useful *punchaets*, of which enough has been said to render further illustration unnecessary. Besides the resident ruler of the district, who was also a judicial functionary, there was, as already stated, a special officer of the government in each frontier Thana, or garrison post. He united triple occupation of embodying the quotas, levying the transit duties, and administering justice, in which he was aided at the *chabootra** or *court*, by assembling the *Chotias* or assessors of justice. Each town and village has its *chotia*, the members of which are elected by their fellow citizens, and remain as long as they conduct themselves impartially in disentangling the intricacies of complaints preferred to them.

They are the aids to the *Nagar Seth*, or chief magistrate, an hereditary office in every large city in Rajasthan. Of this *chotia* the Patel and Patwaris are generally members. The former of these, like the *Dusondce* of the Mahrattas, resembles in his duties the *decanus* of France and the tithing-man in England. The *chotia* and *punchaet* of these districts are analogous to the assessors of justice called *scabini*† in France, who held the office by election or the concurrence of the people. But these are the special and fixed council of each town: the general *punchaets* are formed from the respectable population at large, and were formerly from all classes of society.

The *chabootras*, or terraces of justice, were always established in the *khalisa*, or crown demesne. It was deemed a humiliating intrusion if they sat within the bounds of a chief. To 'erect the flag' within his limits, whether for the formation of defensive posts or the collection of duties, is deemed a gross breach of his privileged independence, as to establish them within the walls of his residence would be deemed equal to sequestration. It often becomes necessary to see justice enforced on a chief or his dependent, but it begets eternal disputes and disobedience, till at length they are worried to compliance by *rozina*.

ROZINA. When delay in these matters, or to the general commands of the prince, is evinced, an officer or herald is deputed with a party of four, ten, or twenty horse or foot, to the fief of the chief, at whose residence they take up their abode, and carrying, under the seal, a warrant to furnish them with specified *dela* (*rozina*) rations, they live at free quarters till he is quickened into compliance with the commands of the prince. This is only accelerator of the slow movements of a Rajpoot chieftain in these days, whether for his appearance at court or the performance of an act of justice. It is often carried to a harassing excess, and causes much complaint.

In cases regarding the distribution of justice or the internal economy of the chiefs' estates, the government officers seldom interfere. But of their *punchaets* I will only remark, that their import amongst the vassals is very comprehensive and when they talk of the '*punch*,' it means the 'collective wisdom.' In the reply to the remonstrance of the Deogurh vassals,‡ the chief promises never to undertake any measure without their deliberation and sanction.

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* Literally 'terrace,' or 'altar.'

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though the chiefs would make compensation to get rid of some particular service, they are very reluctant to renounce lands, by which alone a fixed force could be maintained. The capacity of the court would gladly fly to scutages but in the present impoverished state of the fiefs, such if injudiciously levied would be almost equivalent to resumption, but this measure is so full of difficulty as to be almost impracticable.

INEFFICIENCY OF THIS FORM OF GOVERNMENT. Throughout Rajasthan the character and welfare of the estates depend on that of the sovereign. He is the main-spring of the system. The active power to set and keep in motion all these discordant materials. If he relax, each part separates and moves in a narrow sphere of its own. Yet will the impulse of one great mind put the machine in regular movement, which shall endure during two or three imbecile successors, if no flesh exterior force be applied to check it. It is a system full of defects, yet we see them so often balanced by virtues, that we alternately biased by these counteracting qualities. Loyalty and patriotism, which combine a love of the institutions, religion, and manners of the country, are the counterpoise to systematic evil. In no country has the system ever proved efficient. It has been one of eternal excitement and irregular action inimical to order, and the repose deemed necessary after conflict for recruiting the national strength. The absence of an external foe was but the signal for disorders within, which increased to a terrific height in the feuds of the two great rival factions of Mewar, the clans of Chondawut* and Suktawut,† as the weakness of the prince augmented by the abstraction of his personal domain, and the diminution of the services of the third class of vassals (the Gole), the personal retainers of the crown. But when these feuds broke out, even with the enemy at their gates, it required a prince of great nerve and talent to regulate them. Yet is there a redeeming quality in the system, which, imperfect as it is, could render such perilous circumstances but the impulse to a rivalry of heroism.

When Jehangir had obtained possession of the palladium of Mewar, the ancient fortress of Chheetore, and driven the prince into the wilds and mountains of the west, an opportunity offered to recover some frontier lands in the plains, and the Rana with all his chiefs were assembled for the purpose. But the Suktawuts asserted an equal privilege with their rivals to form the vanguard,‡ a right which their indisputable valour (perhaps superior to that of the other party) rendered not invalid. The Chondawuts claimed it as an hereditary privilege, and the sword would have decided the matter but for the tact of the prince. "The *herole* to the clan which first enters Ontala," was a decision which the Suktawut leader quickly heard while the other could no longer plead his right, when such a gauntlet was thrown down for its maintenance.

Ontala is the frontier fortress in the plains, about eighteen miles east of the capital, and covering the road which leads from it to the more ancient one of Chheetore. It is situated on a rising ground, with a stream flowing beneath its walls, which are of solid masonry, lofty, and with round towers at

* A clan called after Chonda, eldest son of an ancient Rana, who resigned his birthright.

† Sukta was the son of Rana Udy Singh, founder of Udyapur, or Oodipur. The feuds of these two clans, like those of the *Amagnacs* and *Bouguignons*, "*qui couvrent la France d'un r pe sanglant*," have been the destruction of Mewar. It requires but a change of names and places, while reading the one, to understand perfectly the history of the other.

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When all these governments were founded and maintained on the same principle, a system of feuds, doubtless, answered very well, but it cannot exist with a well-constituted monarchy. Where individual will controls the energies of a nation, it must eventually lose its liberties. To preserve their power, the princes of Rajasthan surrendered a portion of theirs to the emperors of Delhi. They made a nominal surrender to him of their kingdoms, receiving them back with a *sunnud*, or grant, renewed on each lapse thereby acknowledging him as lord paramount. They received, on these occasions, the *khelat* of honour and investiture, consisting of elephants, horses, arms, and jewels, and to their hereditary title of 'prince' was added by the emperor one of dignity, *munsab*. Besides this acknowledgment of supremacy, they offered *nuzzerana** and homage, especially on the festival of *Noroza* (the new year), engaging to attend the royal presence when required, at the head of a stipulated number of their vassals. The emperor presented them with a royal standard, kettle drums, and other insignia, which headed the array of each prince. Here we have all the chief incidents of a great feudal sovereignty. Whether the Tatar sovereigns borrowed the customs from their princely vassals or brought them from the highlands of Asia, from the Oxus and Jaxartes, whence, there is little doubt, many of these *Sacha Rajpoots* originated, shall be elsewhere considered.

The splendour of such an array, whether in the field or at the palace, can scarcely be conceived. Though Hemayoon had gained the services of some of the Rajpoot princes, their aid was uncertain. It was reserved for his son, the wise and magnanimous Akbar, to induce them become at once the ornament and support of his throne. The power which he consolidated, and knew so well to wield, was irresistible, while the beneficence of his disposition, and the wisdom of his policy, maintained what his might conquered. He felt that a constant exhibition of authority would not only be ineffectual but dangerous, and that the surest hold on their fealty and esteem would be the giving them a personal interest in the support of the monarchy.

He determined to unite the pure Rajpoot blood to the scarcely less noble stream which flowed from Oguz Khan, through Jungheez, Timoor and Baber, to himself, calculating that they would more readily yield obedience to a prince who claimed kindred with them, than to one purely Tatar and that, at all events, it would gain the support of their immediate kin, and might in the end become general. In this supposition he did not err. We are less acquainted with the obstacles which opposed his first success, than those he subsequently encountered. *one* of which neither he nor his descendants *ever* overcame in the family of Mewar, who could never be brought to submit to such alliance.

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It would be difficult to say what would be the happiest form of government for these states without reference to their neighbours. Their own feudal customs would seem to have worked well. The experiment of centuries has secured to them political existence, while successive dynasties of Afghans and Moguls, during eight hundred years, have left but the wreck of splendid names. Were they to become more monarchical, they would have every thing to dread from unchecked despotism, over which even the turbulence of their chiefs is a salutary control.

Were they somewhat more advanced towards prosperity, the crown demesne redeemed from dissipation and sterility, and the chiefs enabled to bring their quotas into play for protection and police, recourse should never be had to bodies of mercenary troops, which practice, if persevered in, will inevitably change their present form of Government. This has invariably been the result, in Europe as well as Rajasthan, else why the dread of standing armies?

— Escuage is an approximating step. When Charles VII of France§ raised his companies of ordance, the basis of the first national standing army ever embodied in Europe, a tax called '*taille*' was imposed to pay them, and Guienne rebelled. Kotah is a melancholy instance of subversion of the ancient order of society. Mewar made the experiment from necessity sixty

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OBLIGATIONS OF A VASSAL The attempt to define all the obligations of a vassal would be endless: they involve all the duties of kindred in addition to those of obedience. To attend the court of his chief, never to absent himself without leave, to ride with him a hunting, to attend him at the court of his sovereign or to war, and even give himself as a hostage for his release, these are some of the duties of a vassal.

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In this we plainly perceive the original power (whether exercised or not) of resumption. On this subject more will appear in treating of the duration of grants. The *kharg bandar*, or 'binding of the swords,' is also performed when a Rajpoot is fit to bear arms as amongst the ancient German tribes, when they put into the hands of the aspirant for fame a lance. Such are the substitutes for the *toga virilis* of the young Roman. The Rana himself is thus ordained a knight by the first of his vassals in dignity, the chief of Saloombia.

RENUNCIATION OF RELIEFS. In the demoralization of all those states some of the chiefs obtained renunciation of the fine of relief, which was tantamount to making a grant in perpetuity, and annulling the most overt sign of paramount sovereignty. But these and many other important encroachments were made when little remained of the reality, or when it was obscured by a series of oppressions unexampled in any European state.

It is in Mewar alone, I believe, of all Rajasthan, that these marks of fealty are observable to such an extent. But what is remarked elsewhere upon the fiefs being moveable, will support the doctrine of resumption though it might not be practised: a prerogative may exist without its being exercised.

FINE OF ALIENATION. Rajasthan never attained this refinement indicative of the dismemberment of the system, so vicious and self-destructive a notion never had existence in these states. Alienation does not belong to a system of fiefs: the lord would never consent to it, but on very peculiar occasions.

In Kutch, amongst the Jhareja* tribes, sub-vassals may alienate their estates but this privilege is dependent on the mode of acquisition. Perhaps the only knowledge we have in Rajasthan of alienation requiring the sanction of the lord paramount, is in donations for pious uses but this is partial. We see in the remonstrance of the Deogruh vassals the opinion they entertained of their lord's alienation of their sub-fiefs to strangers, and without the Rana's consent, which, with a similar train of conduct, produced sequestration of his fief till they were re-inducted.

TENANTS OF THE CROWN MAY ALIENATE. The agricultural tenants proprietors of land held of the crown, may alienate their right upon a small fine, levied merely to mark the transaction. But the tenures of these non-combatants and the holders of fees are entirely distinct, and cannot here be entered on, further than to say that the agriculturist is, or was, the proprietor of the soil, the chief, solely of the tax levied thereon. But in Europe the alienation of the *feudum patrimonium* was not good without the consent of the kindred in the line of succession†. This would involve sub-infeudation and frerage, which I shall touch on distinctly, many of the troubles of these countries arising therefrom.

ESCHEATS AND FORFEITURES. The fiefs which were only to descend in lineal succession, reverted to the crown on failure of heirs, as they could not be bequeathed by will. This answers equally well for England as for Mewar. I have witnessed escheats of this kind, and foresee more, if the pernicious practice of unlimited adoption do not prevent the Rana from regaining lands alienated by himself at periods of contention. Forfeitures for crimes must of course occur, and these are partial or entire, according to the delinquency.

* Jhareja is the title of the Rajpoot race in Kutch, they are descendants of the Yadus, and claim from Krishna. In early ages they inhabited the tracts on the Indus and in Sewisthan.

† Wright on Tenures *apud* Hallam, vol. 1 p. 185.

In this we plainly perceive the original power (whether exercised or not) of resumption. On this subject more will appear in treating of the duration of grants. The *kharg bandan*, or 'binding of the swords,' is also performed when a Rajpoot is fit to bear arms as amongst the ancient German tribes, when they put into the hands of the aspirant for fame a lance. Such are the substitutes for the *toga virilis* of the young Roman. The Rana himself is thus ordained a knight by the first of his vassals in dignity, the chief of Saloombia.

RENUNCIATION OF RELIEFS. In the demoralization of all those states some of the chiefs obtained renunciation of the fine of relief, which was tantamount to making a grant in perpetuity, and annulling the most overt sign of paramount sovereignty. But these and many other important encroachments were made when little remained of the reality, or when it was obscured by a series of oppressions unexampled in any European state.

It is in Mewar alone, I believe, of all Rajasthan, that these marks of fealty are observable to such an extent. But what is remarked elsewhere upon the fiefs being moveable, will support the doctrine of resumption though it might not be practised: a prerogative may exist without its being exercised.

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but often terminating, as in the system of Europe, in the nefarious act of defrauding a helpless infant, to the pecuniary benefit of some court favourite. It is accordingly here undertaken occasionally by the head of the clan, but two strong recent instances brought the dark ages, and the purchase of wardships for the purpose of spoliation, to mind. The first was in the Deogurh chief obtaining by bribe the entire management of the lands of Singramgurh, on pretence of improving them for the infant, Nahar Sing, whose father was incapacitated by derangement. Nahar was a junior branch of the clan *Sangawut*, a subdivision of the Chondawut clan, both, Sesodias of the Rana's blood. The object, at the time, was to unite them to Deogurh, though he pleaded duty as head of the clan. His nomination of young Nahar as his own heir gives a colouring of truth to his intentions, and he succeeded, though there were nearer of kin, who were set aside (at the wish of the vassals of Deogurh and with the concurrence of the sovereign) as unfit to head them or serve him.

Another instance of the danger of permitting wardships, particularly where the guardian is the superior in clanship and kindred, is exemplified in the Kalianpur estate in Mewar. That property had been derived from the crown only two generations back, and was of the annual value of ten thousand rupees. The mother having little interest at court, the Saloombra chief, by bribery and intrigue, upon paying a fine of about one year's rent, obtained possession ostensibly to guard the infant's rights but the falsehood of this motive was soon apparent. There were duties to perform on holding it which were not thought of. It was a frontier post, and a place of rendezvous for the quotas to defend that border from the incursions of the wild tribes of the south-west. The Saloombra chief, being always deficient in the quota for his own estate, was not likely to be very zealous in his muster-roll for his ward's, and complaints were made which threatened a change. The chief of Chaond was talked of as one who would provide for the widow and minor, who could not perform the duties of defence.

The sovereign himself often assumes the guardianship of minors, but the mother is generally considered the most proper guardian for her infant son. All others may interest of their own, she can be actuated by his welfare alone. Custom, therefore, constitutes her the guardian; and with the assistance of the elders of the family, she rears and educates the young chief till he is fit to be girded with the sword.

The Foydar, or military manager, who frequently regulates the household as well as the subdivisions of the estate, is seldom of the kin or clan of the chief. A wise regulation, the omission of which has been known to produce, in these *maires du palais* on a small scale, the same results as will be described in the larger. This officer, and the civil functionary who transacts all the pecuniary concerns of the estate, with the mother and her family, are always considered to be the proper guardians of the minor. "Blood which could not inherit" was the requisite for a guardian in Europe,† as here, and when neglected, the results are in both cases the same.

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Since these exchanges were occurring, it is evident the fiefs (puttas) were not grants in perpetuity. This is just the state of the benefices in France at an early period, as described by Gibbon, following Montesquieu "Les benefices étoient amovibles; bientôt ils les rendent perpétuels, et enfin héréditaires" || This is the precise gradation of fiefs in Mewar, moveable, perpetual, and then hereditary. The sons were occasionally permitted to succeed their fathers, ¶ an indulgence which easily grew into a right, though the crown had the indubitable reversion. It is not, however, impossible that these changes* were not of ancient authority, but arose from the policy of the times to prevent infidelity.

We ought to have a high opinion of princes who could produce an effect so powerful on the minds of a proud and turbulent nobility. The son was then to the title and power over vassals' personals and moveables, and to the allegiance of his father, but to nothing which could endanger that allegiance.

A proper apportioning and mixture of the different clans was another good result to prevent their combination^{||} powerful families, which gave effect to rebellion, and has tended more than^{||} external causes to the ruin which the state of Mewar exhibits.

Throughout the various gradations of its nobility, it was the original policy, to introduce some who were foreign in country and blood. Chiefs of the Rahtore, Chehan, Pramara, Solanki, and Bharti tribes were intermingled. Of these several were lineal descendants of the most ancient races of the kings of Delhi and Anhilwaria Puttun^{††} and from these, in order to preserve the purity of blood, the princes of Mewar took their wives, when the other princes of Hind assented to the degradation of giving daughters in marriage.

* Ten generations ago

† The grand mountainous and woody region to the south-west, dividing Mewar from Guzerat.

‡ The grand chain dividing the western from the central states of Rajasthan

§ Such changes were triennial, and, as I have heard the prince himself say, interwoven with their customs was this rule that it caused no dissatisfaction, by which we may be allowed at least to doubt. It was a perfect check to the imbibing of pride and attachment, and the prohibition against erecting forts for refuge or defiance, prevented their growth if acquired. It produced the object intended, obedience to the prince, and unity against the restless Mogul. Perhaps to these institutions it is owing that Mewar alone never was conquered by the kings during the protracted struggle of seven centuries, though at length worn and worn out, her power expired with their's, and predatory spoliation completed her ruin.

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The difficulty and danger of resuming an old established grant in these countries are too great to be lightly asked. Though in all these estates there is a mixture of foreign Rajpoots, yet the blood of the chief predominates, and these must have a leader of their own, or be incorporated in the estates of the nearest of kin. This increase might not be desirable for the crown, but the sub-vassals cannot be turned adrift, a resumption therefore in these countries is widely felt, as it involves many. If crime or incapacity render it necessary, the prince inducts a new head of that blood and it is their prince as well as the prince's interest, that a proper choice should be made. If, as has often occurred, the title be abolished, the sub-vassals retain their sub-infeudations, and become attached to the crown.

Many estates were obtained, during periods of external commotion, by threats, combination, or the avarice of the prince. His short-sighted policy, or that of his ministers which have been remedied in the late re-organization of Mewar, where, by retrograding half a century, and bringing matters as near as possible to the period preceding civil dissention, they have advanced at least a century towards order.

BHOOMIA, THE ALLODIAL PROPRIETOR It is stated in the historical annals of this country that the ancient clans, prior to Sanga Rana,‡ had ceased, on the rising greatness of the subsequent new division of clans, to hold the higher grades of rank, and had, in fact, merged into the general military landed proprietors of this country under the term '*bhoamia*,' a most expressive and comprehensive name importing absolute identity with the soil. *bhoom* meaning 'land,' and being far more expressive than the new-fangled word, unknown to Hindu India, of *Zemindar*, the 'landholder' of Mahomedan growth. These Bhoomias, the scions of the earliest princes, are to be met with in various parts of Mewar though only in those of high antiquity, where they defended from oppression by the rocks and wilds in which they obtained a footing, as in Komulmeer, the wilds of Chuppun, or plains of Mandalgurih, long under the kings, and where their agricultural pursuits maintained them.

Their clannish appellations, Kombawut Loonawut, and Ranawut, distinctly shew from what stem and when they branched off and as they ceased to be of sufficient importance to visit the court on the new and continually extending ramifications they took to the plough. But while they disdained

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So cherished is this tenure of Bhoom, that the greatest chiefs are always solicitous to obtain it, even in the villages wholly dependent on their authority a decided proof, of its durability above common grants.

The various modes in which it is acquired, and the precise technicalities which distinguished its tenure, as well as the privileges attached to it, are fully developed in translations of different deeds on the subject.

RAJAS OF BUNERA AND SHAPURA. We have also, amongst the nobility of Mewar, two who hold the independent title of prince or raja, one of whom is by far too powerful for a subject. These are the Rajas of Buner and Shapura, both of the blood royal. The ancestor of the first was the twin-brother of Rana Jey Sing, the other, a Runawut, branched off from Rana Udaya Sing.

They have their grants renewed, and receive the *khelat* of investiture, but they pay no relief, and are exempt from all but personal attendance at their prince's court, and the local service of the district in which their estates are situated. They have hitherto paid but little attention to their duties, but this defect arose out of the times. These lands lying most exposed to the imperial head-quarters at Ajmeer, they were compelled to bend to circumstances, and the kings were glad to confer rank and honour on such near relations of the Rana's house. He bestowed on them the titles of Raja, and added to the Shapura chief's patrimony a large estate in Ajmeer, which he now holds direct of the British Government, on payment of an annual tribute.

FORM AND SUBSTANCE OF GRANT. To give a proper idea of the

and encamped in the dreary pass between it and Marwar, to find that a body of them had been my guards during the night. This is one of the many pleasing recollections of the past. Fortunately for our happiness, the mind admits then preponderance over opposite feelings. I had much to do in aiding the restoration of their past condition, leaving, I believe, as few traces of error in the mode as could be expected, where so many conflicting interests were to be reconciled.

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They have their grants renewed, and receive the *khelat* of investiture, but they pay no relief, and are exempt from all but personal attendance at their prince's court, and the local service of the district in which their estates are situated. They have hitherto paid but little attention to their duties, but this defect arose out of the times. These lands lying most exposed to the imperial head-quarters at Ajmeer, they were compelled to bend to circumstances, and the kings were glad to confer rank and honour on such near relations of the Rana's house. He bestowed on them the titles of Raja, and added to the Shapura chief's patrimony a large estate in Ajmeer, which he now holds direct of the British Government, on payment of an annual tribute.

FORM AND SUBSTANCE OF GRANT To give a proper idea of the

and encamped in the dreary pass between it and Marwar, to find that a body of them had been my guards during the night. This is one of the many pleasing recollections of the past. Fortunately for our happiness, the mind admits their preponderance over opposite feelings. I had much to do in aiding the restoration of their past condition, leaving, I believe, as few traces of error in the mode as could be expected, where so many conflicting interests were to be reconciled.

* See Appendix

of the day, nor is the cup neglected. They are familiarly admitted at all times to his presence, and accompany him to the court of their mutual sovereign. In short, they are inseparable.*

Their having retained so much of their ancient manners and customs, during centuries of misery and oppression, is the best evidence that those customs were rivetted to their very souls. The Rajpoot of character is a being of the most acute sensibility, where honour is concerned, the most trivial omission is often ignorantly construed into an affront.

In all the large estates, the chief must provide for his sons or brothers, according to his means and the number of immediate descendants. In an estate of sixty to eighty thousand rupees of annual rent, the second brother might have a village of three to five thousand of rent. This is his patrimony (*bapota*). He besides pushes his fortune at the court of his sovereign or abroad. Juniors share in proportion. These again subdivide, and have their little circle of dependants. Each new family is known by the name of the founder conjoined to that of his father and tribe. *Man Megsingote Suktawut*, that is, 'Man, family of Megh, tribe Suktawut'. The subdivisions descend to the lowest denomination.

CHURSA *Chursa*, a 'hide of land,' or about sufficient to furnish an equipped cavalier. It is a singular coincidence, that the term for the lowest subdivision of land for military service should be the same amongst the Rajpoots as in the English system. Besides being similar in name, it nearly corresponds in actual quantity. From the beginning of the Anglo-Saxon government the land was divided into hides, each comprehending what could be cultivated by a single plough†. Four hides constituted one knight's fee‡, which is stated to be about forty acres. The *Chursa* may have from twenty-five to thirty beegas, which are equal to about ten acres, the Saxon hide.

For what these minor vassals held to be their rights on the great puttawuts, the reader is again referred to the letter or protest of the inferior puttawuts of the Deogurh estate. It may aid his judgment, and it is curious to observe how nearly the subject of their prayer to the sovereign corresponded with the edict of Conrad of Italy,§ in the year 1037, which originated in disagreements between the great lords and their vassals on the sub-infeudations.

The extent to which the subdivision before mentioned is carried in some subject of the Rajpoot states, is ruinous to the protection and general welfare of the country. It is pursued in some parts till there is actually nothing left sufficiently large to share, or to furnish subsistence for one individual. Consequently a great deprivation of services to the state ensues. But this does not prevail so much in the larger principalities as in the isolated tributary thacoorats or lordships scattered over the country, as amongst the Jharejas of Kutch, the tribes in Cattiwari, and the small independencies of Guzerat bordering

* I rather describe what they were, than what they are. Contentions and poverty have weakened their sympathies and affections, but the mind of philanthropy must hope that they will again become what they have been.

† Millar's Historical View of the English Government, p. 85.

‡ Hume, Hist. of England, Appendix 2nd, vol. ii. p. 291.

§ "1. That no man should be deprived of his fief, whether held of the emperor or mesne lord, but by the laws of the empire and judgment of his peers—2. That from such judgment the vassal might appeal to his sovereign—3. That fiefs should be inherited by sons and their children, or in their failure by brothers, provided they were *feuda paterna*, such as had descended from the father—4. That the lord should not alienate the fiefs of his vassal without his consent.

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CHAPTER IV

Rekwaalee Servitude Bussee Gola and Das Private Feuds and Composition Rajpoot Pradhans or Premiers

REKWALEE I now proceed to another point of striking resemblance between the systems of the east and west, arising from the same causes the unsettled state of society and the deficiency of paramount protection It is here called *rekwaalee*,* or 'preservation; the *salvamenta* of Europe† To a certain degree it always existed in these states, but the interminable predatory warfare of the last half century increased it to so frightful an extent, that superior authority was required to redeem the abuses it had occasioned It originated in the necessity of protection, and the modes of obtaining it, as well as the compensation when obtained, were various It often consisted of money or kind on the reaping of each harvest, sometimes in a multiplicity of petty privileges and advantages, but the chief object was to obtain *bhoom* and here we have one solution of the constituted *bhoomia*,‡ assimilating, as observed, to the allodial proprietor Bhoom thus obtained is irrevocable and in the eager anxiety for its acquisition, we have another decided proof of every other kind of tenure being deemed resumable by the crown

It was not unfrequent that application for protection was made to the nearest chief by the tenants of the fisc, a course eventually sanctioned by the government, which could not refuse assent where it could not protect. Here then, we revert to first principles, and 'seignorial rights' may be forfeited when they ceased to yield that which ought to have originated them, *viz* benefit to the community Personal service at stated periods, to aid in the agricultural economy of the protector, was sometimes stipulated, when the husbandmen were to find implements and cattle,|| and to attend whenever ordered The protected calls the chief 'patron,' and the condition may not unaptly be compared to that of personal commendation,¶ like *salvamenta*, founded on the disturbed state of society But what originated thus, was often continued and multiplied by avarice and the spirit of rapine, which disgraced the Rajpoot of the last half century, though he had abundance of apologies for 'scouring the country.' But all *salvamenta* and other marks of vassalage, obtained during these times of desolation, were annulled in the settlement which took place between the Rana and his chiefs, in A D 1818*+.

* See Appendix, Nos VII VIII, and IX

† This is the '*saucement* ou *vingtairn*' of the French system, there it ceased with the cause "Les guerres (feudal) cesseraient avec le regime feodal, et les paysans n'eurent plus "besoin de la protection du Seigneur, on ne les forca pas moms de reparer son *chateau*, et de lui payer le droit qui se nommait de *saucement* ou *vingtairn*" Art, '*Chateau*, Dict de l'Ano Regime

‡ The chief might lose his *putta* lands, and he would then dwindle down into the *bhoomia* proprietor, which title only lawless force could take from him See Appendix, No IX

§ See Appendix, No X Art 2d

|| This species would come under the distinct term of Hydages due by soccage vassals, who in return for protection supplied carriages and works—Hume, vol 11 308

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was not originally lost through compulsion on the part of the protector, but from external violence, which made this desperate remedy necessary. Very different from the *hallee* of Kotah, who is servile though without the title a serf in condition but without the patrimony, compelled to labour for subsistence on the land he once owned, chained to it by the double tie of debt and strict police, and if flight were practicable, the impossibility of bettering his condition from the anarchy around would render it unavailing. This is not the practice under the patriarchal native government, which, with all its faults retains the old links of society, with its redeeming sympathies, but springs from *maire du palais*, who pursued an unfeeling and mistaken policy towards this class of society till of late years. Mistaken ambition was the origin of the evil, he saw his error, and remedied it in time to prevent further mischief to the estate. This octogenarian ruler, Zalm Sing of Kotah, is too much of a philosopher and politician to let passion overcome his interests and reputation, and we owe to the greatest despot a state ever had, the only regular charter which at present exists in Rajasthan, investing a corporate body with the election of their own magistrates and the making of their own laws, subject only to confirmation, with all the privileges which marked in the outset the foundation of the free cities of Europe and that of boroughs in England.

It is true that, in detached documents, we see the spirit of these institutions existing in Mewar, and it is as much a matter of speculation, whether this wise ruler promulgated this novelty as a trap for good opinions, or from policy and foresight alone aware, when all around him was improving, from the shackles of restraint being cast aside, that his retention of them must be hurtful to himself. Liberality in this exigence answered the previous purpose of extortion. His system, even then, was good by comparison all around was rapine, save in the little oasis kept verdant by his skill, where he permitted no other oppression than his own.

This charter is appended* as a curiosity in legislation, being given thirty years ago - Another, for the agriculturalists' protection, was set up in A D 1821. No human being prompted either, though the latter is modelled from the proceedings in Mewar, and may have been intended, as before observed, to entrap applause.

In every district of Haravati the stone was raised to record this ordinance. **GOLA DAS** (*Slaves*) Famine in these regions is the great cause of loss of liberty thousands were sold in the last great famine. The predatory system of the Pindaries and mountain tribes aided to keep it up. Here, as amongst the Franks, freedom is derived through the mother. The offspring of a *golee*† or *dasi* must be a slave. Hence the great number of *golas* in Rajpoot families, whose illegitimate offspring are still adored in Mewar, as our Saxon slaves were of old, with a silver ring round the left ankle, instead of the neck. They are well treated, and are often amongst the best of the military retainers,‡ but are generally esteemed in proportion to the quality of the mother, whether Rajpootnee, Moslem, or of the degraded tribes, they hold confidential places about the chiefs of whose blood they are. The great grand-father of the late chief of Deogurh, used to appear at court with three

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The only badge denoting the bussee is a small tuft of hair on the crown of the head. The term interpreted has nothing harsh in it, meaning 'occupant, dweller, or settler'. The numerous towns in India called *Bussee* have this origin: chiefs abandoning their ancient haunts, and settling* with all their retainers and chattels in new abodes. From this, the town of Bussee near Tonk (Rampura), derived its name, when the Solanki prince was compelled to abandon his patrimonial lands in Guzerat: his subjects of all classes accompanying him voluntarily, in preference to submitting to foreign rule. Probably the foundation of Bijoli was similar, though only the name of Bussee now attaches to the inhabitants. It is not uncommon, in the overflowing of gratitude, to be told, "you may sell me, I am your bussee"†.

PRIVATE FEUDS, COMPOSITION. In a state of society such as these sketches delineate, where all depends on the personal character of the sovereign, the field for the indulgence of the passions, and especially of that most incident to the uncontrollable habits of such races: revenge must necessarily be great. Private feuds have tended, with the general distraction of the times, to desolate this country. Some account of their mode of prosecution, and the incidents thence arising, cannot fail to throw additional light on the manners of society, which during the last half century were fast receding to a worse than semi-barbarous condition, and, aided by other powerful causes, might have ended in entire annihilation. The period was rapidly advancing, when this fair region of Mewar, the garden of Rajasthan, would have reverted to its primitive sterility. The tiger and the wild boar had already become inmates of the capital, and the bats flitted undisturbed in the palaces of her princes. The ante-courts, where the chieftains and their followers assembled to grace their prince's cavalcade, were overgrown with dank shrubs and grass, through which a mere footpath conducted the 'descendant of a hundred kings to the ruins of his capital.

In these principalities the influence of revenge is universal. Not to prosecute a feud is tantamount to an acknowledgment of self-degradation, and, as in all countries where the laws are insufficient to control individual actions or redress injuries, they have few scruples as to the mode of its gratification. Hence feuds are entailed with the estates from generation to generation. To sheathe the sword till 'a feud is balanced' (their own idiomatic expression), would be a blot never to be effaced from the escutcheon.

In the Hindu word which designates a feud we have another of those striking coincidences in terms to which allusion has already been made. *wer* is 'a feud,' *wer ee*, 'a foe'. The Saxon term for the composition of a feud *wergeld*, is familiar to every man. In some of these states the initial vowel is hard, and pronounced *ber*. In Rajasthan *ber* is more common than *wer*, but throughout the south-west *wer* only is used. In these we have the original.

* *Bussna*, 'to settle'

† I had the happiness to be the means of releasing from captivity some young chiefs, who had been languishing in Mahratta fetters as hostages for the payment of a war contribution. One of them, a younger brother of the Poorawut division, had a mother dying to see him, but though he might have taken her house in the way, a strong feeling of honour and gratitude made him forego this anxious visit. "I am your Rajpoot, your gola, your bussee." He was soon sent off to his mother. Such little acts, mingling with public duty, are a compensation for the many drawbacks of solitude, gloom, and vexation, attending such situations. They are no sinecures or beds of roses—ease, comfort, and health, being all subordinate considerations.

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by his arrogance and attempts to humble Dellil, who had deserved more of the sympathies of his neighbours than his rival, whose tenants were tired of the payments of *birchee-dohae**

Omeda was eccentric, if the term be not too weak to characterize acts which, in more civilized regions, would have subjected him to coercion. He has taken his son and suspended him by the cincture to the pinnacle of his little chapel at Shapura, and then called on the mother to come and witness the sight. He would make excursions alone on horseback or on a swift camel, and be missing for days. In one of these moods he and his foe Dellil encountered face to face within the bounds of Amargurh. Dellil only saw a chief high in rank at his mercy. With courtesy he saluted him, invited him to his castle, entertained him, and pledged his health and forgiveness in the *munwar piala* † they made merry, and in the cup agreed to extinguish the remembrance of the feud.

Both had been summoned to the court of the sovereign. The Raja proposed that they should go together, and invited him to go by Shapura. Dellil accordingly saddled his twenty steeds, moved out his equipage, and providing himself with fitting raiment, and funds to maintain him at the capital, accompanied the Raja to receive the return of his hospitality. They ate from the same platter,‡ drank of the same cup and enjoyed the song and dance. They even went together to their devotions, to swear before their deity what they had pledged in the cup—oblivion of the past. But scarcely had they crossed the threshold of the chapel, when the head of the chief of Amargurh was rolling on the pavement, and the deity and the altar were sprinkled with his blood! To this atrocious and unheard-of breach of the laws of hospitality, the Raja added the baseness of the pilferer, seizing on the effects of his now lifeless foe. He is said, also, with all the barbarity and malignity of long-treasured revenge, to have kicked the head with his foot, apostrophizing it in the pitiful language of resentment. The son of Dellil, armed for revenge, collected all his adherents, and confusion was again commencing its reign. To prevent this, the Rana compelled restitution of the horses and effects, and and five villages from the estate of the Raja were the *moondkuttie* (weigeldt) or compensation to the son of Dellil. The rest of the estate of the murderer was eventually sequestered by the crown.

The feuds of Arjah and Seogurh are elsewhere detailed, and such statements could be multiplied. Avowal of error and demand of forgiveness, with the offer of a daughter in marriage, often stop the progress of a feud, and might answer better than appearing as a suppliant, which requires great delicacy of contrivance §

* *Birchee* is 'a lance'. In these marauding days, when there was a never in every village, they sallied out to 'run the country,' either to stop the passenger on the high-way or the inhabitant of the city. The lance at his breast, he would call out '*dohae*,' an invocation of aid. During harvest time *birchee dohae* used to be exacted.

† 'Cup of invitation'

‡ This is a favourite expression, and mode of indicating great friendship "to eat of the same platter (*thah*), and drink of the same cup (*piala*)"

§ The Boondi feud with the Rana is still unappeased, since the predecessor of the former slew the Rana's father. It was an indefensible act, and the Boondi prince was most desirous to terminate it. He had no daughter to offer, and hinted a desire to accompany me *incog*, and thus gain admission to the presence of the Rana. The benevolence and generosity of this prince would have insured him success, but it was a delicate matter, and I feared some exposure from any arrogant hot-headed Rajpoot ere the scene could have been got up. The Raja Bishen Sing of Boondi is since dead, a brave and frank Rajpoot, he has left few worthier be-

by his arrogance and attempts to humble Dellil, who had deserved more of the sympathies of his neighbours than his rival, whose tenants were tired of the payments of *birchee-dohae*.*

Omeda was eccentric, if the term be not too weak to characterize acts which, in more civilized regions, would have subjected him to coercion. He has taken his son and suspended him by the cincture to the pinnacle of his little chapel at Shapura, and then called on the mother to come and witness the sight. He would make excursions alone on horseback or on a swift camel, and be missing for days. In one of these moods he and his foe Dellil encountered face to face within the bounds of Amargurh. Dellil only saw a chief high in rank at his mercy. With courtesy he saluted him, invited him to his castle, entertained him, and pledged his health and forgiveness in the *munwar piala*† they made merry, and in the cup agreed to extinguish the remembrance of the feud.

Both had been summoned to the court of the sovereign. The Raja proposed that they should go together, and invited him to go by Shapura. Dellil accordingly saddled his twenty steeds, moved out his equipage, and providing himself with fitting raiment, and funds to maintain him at the capital, accompanied the Raja to receive the return of his hospitality. They ate from the same platter,‡ drank of the same cup and enjoyed the song and dance. They even went together to their devotions, to swear before their deity what they had pledged in the cup—oblivion of the past. But scarcely had they crossed the threshold of the chapel, when the head of the chief of Amargurh was rolling on the pavement, and the deity and the altar were sprinkled with his blood! To this atrocious and unheard-of breach of the laws of hospitality, the Raja added the baseness of the pilferer, seizing on the effects of his now lifeless foe. He is said, also, with all the barbarity and malignity of long-treasured revenge, to have kicked the head with his foot, apostrophizing it in the pitiful language of resentment. The son of Dellil, armed for revenge, collected all his adherents, and confusion was again commencing its reign. To prevent this, the Rana compelled restitution of the horses and effects, and and five villages from the estate of the Raja were the *moondkuttie* (weigeldt) or compensation to the son of Dellil. The rest of the estate of the murderer was eventually sequestered by the crown.

The feuds of Arjah and Seogurh are elsewhere detailed, and such statements could be multiplied. Avowal of error and demand of forgiveness, with the offer of a daughter in marriage, often stop the progress of a feud, and might answer better than appearing as a suppliant, which requires great delicacy of contrivance§.

* *Birchee* is 'a lance'. In these marauding days, when there was a riever in every village, they sallied out to 'run the country,' either to stop the passenger on the high-way or the inhabitant of the city. The lance at his breast, he would call out '*dohae*,' an invocation of aid. During harvest time *birchee dohae* used to be exacted.

† 'Cup of invitation'

‡ This is a favourite expression, and mode of indicating great friendship "to eat of the same platter (*thalu*), and drink of the same cup (*piala*)"

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But these are general duties. In all these states some great court favourite, from his talents, character, or intrigue, holds the office of premier. His duties are proportioned to his wishes, or the extent of his talents and ambition, but he does not interfere with the civil administration, which has its proper minister. They, however, act together. The Rajpoot Premier is the military minister, with the political government of the fiefs, the civil minister is never of this caste. Local customs have given various appellations to this officer. At Oodipuri he is called *bhangpurh*, at Jodhpur, *pradhan*, at Jeypur (where they have engrafted the term used at the court of Delhi) *moosahib*, at Kotah, *kelladar*; and *dewan* or regent. He becomes a most important personage, as dispenser of the favours of the sovereign. Through him chiefly all requests are preferred, this being the surest channel to success. His influence, necessarily, gives him unbounded authority over the military classes, with unlimited power over the inferior officers of the state. With a powerful body of retainers always at his command, it is surprising we have not more frequently our 'mayors of Burgundy and Dagoberts,'* our 'Martels and Pepins,' in Rajasthan.

We have our hereditary Rajpoot premiers in several of these states but in all, the laws of succession are so regulated, that they could not usurp the throne of their prince, though they might his functions.

When the treaty was formed between Mewar and the British Government, the ambassadors wished to introduce an article of guarantee of the office of *pradhan* to the family of the chief noble of the country the Rawut of Saloombra. The fact was, as stated, that the dignity was hereditary in this family but though the acquisition was the result of an act of virtue, it had tended much towards the ruin of the country, and to the same cause are to be traced all its rebellions.

The ambassador was one of the elders of the same clan, being the grand uncle of the hereditary *pradhan*. He had taken a most active share in the political events of the last thirty years, and had often controlled the councils of his prince during this period, and actually held the post of premier himself when stipulating for his minor relative. With the ascendancy he exercised over the prince, it may be inferred that he had no intention of renouncing it during his life-time, and as he was educating his adopted heir to all his notions of authority, and initiating him in the intrigues of office, the guaranteed dignity in the head of his family would have become a nonentity,† and the Ranas would have been governed by the deputies of their mayors. From both those evils the times have relieved the prince. The crimes of Ajeet had made his dismissal from office a point of justice, but imbecility and folly will never be without 'mayors.'

* Dagobert commended his wife and son Clovis to the trust of Aega, with whom she jointly held the care of the palace. On his death, with the aid of more powerful lords, she chose another mayor. He confirmed them grants for life. They made his situation hereditary, but which could only have good from the crowd of imbeciles who succeeded Clovis, until the descendant of this mayor thrust out his children and seized the crown. This change is a natural consequence of unfitness, and if we go back to the genealogies (called sacred) of the Hindus, we see there a succession of dynasties forced from their thrones by their ministers. Seven examples are given in the various dynasties of the race of Chandra. (See *Genealogical Tables*, No II.)

† So many sudden deaths had occurred in this family, that the branch in question (Ajeet Sing's) were strongly suspected of 'heaping these mortal murders on their crown,' to push their elders from their seats. The father of Padma, the present chief, is said to have been taken off by poison, and Pahar Sing, one generation anterior, returning grievously wounded

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desert * The narrow escape of the present chief will be related hereafter; with the sacrifice of his friend and co-adjutor, the chief of Nimaj

In Kotah and Jessulmeer the power of the ministers is supreme. We might describe their situation in the words of Montesquieu "The Pepins kept their princes in a state of imprisonment in the palace, shewing them once a year to the people. On this occasion they made such ordinances as were directed by the mayor, they also answered ambassadors, but the mayor framed the answer"†

Like those of the Merovingian race, these puppets of royalty in the east are brought forth to the *Camp de Mars* once a year, at the grand military festival, the *Dussewa*. On this day, presents provided by the minister are distributed by the prince. Allowances for every branch of expenditure are fixed, nor has the prince the power to exceed them. But at Kotah there is nothing parsimonious, though nothing superfluous. On the festival of the birth of Krishna, and other similar feasts, the prince likewise appears abroad, attended by all the insignia of royalty. Elephants with standards precede; lines of infantry and guns are drawn up while a numerous cavalcade surrounds his person. The son of the minister sometimes condescends to accompany his prince on horseback, nor is there anything wanting to magnificence but the power to control or alter any part of it. This failing, how humiliating to a proud mind, acquainted with the history of his ancestors and imbued with a portion of their spirit, to be thus muzzled, enchained, and rendered a mere pageant of state! This chain would have been snapped, but that each link has become adamant from the ties this ruler has formed with the British Government. He has well merited our protection though we never contemplated to what extent the maintenance of these ties would involve our own character. But this subject is connected with the history of an individual who yields to none of the many extraordinary men whom India has produced, and who required but a larger theatre to have drawn the attention of the world. His character will be further elucidated in the *Annals of Haravati*.

* His son, Subbul Sing, followed in his footsteps, till an accidental cannon-shot relieved the terrors of the prince.

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to suit the dignity but being brought up remote from court, they had been compelled to seek employment where obtainable, or to live on the few acres to which their distant claim of birth restricted them. Two of these, who had but the latter resource to fly to, had become mere boors, and of two who had sought service abroad by arms, one was a cavalier in the retinue of the prince, and the other a hanger-on about court both dissipated and unfitted, as the freragè asserted, "to be the chieftains of two thousand Rajpoots, the sons of one father"* Much interest and intrigue were carried on for one of these, and he was supported by the young prince and a faction. Some of the senior Puttawuts of Deogurh are men of the highest character, and often lamented the sombre qualities of their chief, which prevented the clan having that interest in the state to which its extent and rank entitled it. While these intrigues were in their infancy, they adopted a decided measure, they brought home young Nahar from his father's residence, and "bound round his head the turban of the deceased". In his name the death of the late chief was announced. It was added, that he hoped to see his friends after the stated days of '*matim*' or mourning, and he performed all the duties of the son of Deogurh, and lighted the funeral pyre.

When these proceedings were reported, the Rana was highly and justly incensed. The late chief had been one of the rebels of 1848 † and though pardon had been granted, yet this revived all the collection of the past, and he felt inclined to extinguish the name of Sangawut ‡.

In addition to the common sequestration, he sent an especial one with commands to collect the produce of the harvest then reaping, charging the sub-vassals with the design of overturning his lawful authority. They replied very submissively, and artfully asserted that they had only given a son to Gokul Das, not an heir to Deogurh, that the sovereign alone could do this, and that they trusted to his nominating one who would be an efficient leader of so many Rajpoots in the service of the Rana. They urged the pretensions of young Nahar, at the same time leaving the decision to the sovereign. Their judicious reply was well supported by their ambassador at court, who was the bard of Deogurh, and had recently become, though *ex-officio*, physician to the prince §. The point was finally adjusted, and Nahar was brought to court and invested with the sword by the hand of the sovereign, and he is now lord of Deogurh Madaria, one of the richest and most powerful fiefs|| of Mewar. Madaria was the ancient name of the estate, and Singramgurh, of which Nahar was the heir, was severed from it, but by some means had reverted to the crown, of which it now holds. The adoption of Nahar by Gokul Das leaves the paternal estate without an immediate heir, and his actual father being mad, if more distant claims are not admitted, it is probable that Singramgurh will eventually revert to the fisc.

* *Eh bap ca beta*

† A. D. 1792

‡ That of the clan of Deogurh

§ Apollo is the patron both of physicians and poets, and though my friend Umra does not disgrace him in either calling, it was his wit, rather than his medical degree, that maintained him at court. He said it was not fitting that the sovereign of the world should be served by clowns or opium-eaters, and that young Nahar, when educated at court under the Rana's example, would do credit to the country and what had full as much weight as any of the bard's arguments was, that the fire of relief on the *Tuluwar bundar* (or guding on the sword) of a lack of rupees, should be immediately forthcoming.

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APPENDIX.

PAPERS REFERRED TO IN THE SKETCH OF A FEUDAL SYSTEM IN RAJASTHAN,

BEING

LITERAL TRANSLATIONS *from* INSCRIPTION *and* ORIGINAL DOCUMENTS,
most of which are in the AUTHOR'S POSSESSION

No 1

Translation of a Letter from the expatriated Chiefs of Marwar to the
Political Agent of the British Government,
Western Rajpoot States*

After compliments

We have sent to you a confidential person, who will relate what regards us. The Sirkar company are sovereigns of Hindusthan, and you know well all that regards our condition. Although there is nothing which respects either ourselves or our country hid from you, yet is there matter immediately concerning us which it is necessary to make known.

Sri Maharajah and ourselves are of one stock, all Rahtores. He is our head, we his servants. but now anger has seized him, and we are dispossessed of our country. Of the estates, our patrimony and our dwelling, some have been made khalisa,† and those who endeavour to keep aloof, expect the same fate. Some under the most solemn pledge of security have been inveigled and suffered death, and others imprisoned. Mootsuddies,‡ officers of state, men of the soil and those foreign to it, have been seized, and the most unheard of deeds and cruelties inflicted, which we cannot even write. Such a spirit has possessed his mind as never was known to any former prince of Jodhpur. His forefathers have reigned for generations, our forefathers were their ministers and advisers, and whatever was performed was by the collective wisdom of the council of our chiefs. Before the face of his ancestors, our own ancestors have slain and been slain, and in performing services to the kings,§ they made the state of Jodhpur what it is.

* The names omitted to prevent any of them falling a sacrifice to the blind fury of their prince. The brave chief of Nimaj has sold his life, but dearly. In vain do we look in the annals of Europe for such devotion and generous despair as marked his end, and that of his brave clan. He was a perfect gentleman in deportment, modest and mild, and head of a powerful clan.

† Fiscal, that is, sequestered.

‡ Clerks, and inferior officers of government.

§ Alluding to the sovereigns of Delhi. In the magnificent feudal assemblage at this gorgeous court, where seventy-six princes stood in the Divan (*Dewan Khas*) each by a pillar covered with plates of silver, the Maiwar prince had the right hand of all. I have an original letter from the great grandfather of Raja Maun to the Rana, dated with this honour.

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*Remonstrance of the Sub-Vassals of Deogurh against their
chief, Rawut Gokul Das*

- 1 He respects not the privileges or customs established of old
- 2 To each Rajpoot's house a chuisa or hide of land was attached: this he has resumed.
- 3 Whoever bribes him is a true man who does not, is a thief.
- 4 Ten or twelve villages established by his puttacts† he has resumed and left their families to starve.
- 5 From time immemorial sanctuary (*sirnah*) has been esteemed sacred: this he has abolished
- 6 On emergencies he would pledge his oath to his subjects (*ryots*), and afterwards plunder them
- 7 In old times, it was customary when the presence of his chiefs and kindred was required, to invite them by letter a fine is now the warrant of summons, thus lessening their dignity
- 8 Such messengers, in former times, had a tacka‡ for their ration (*bhatta*), now he imposes two rupees
- 9 Formerly, when robberies occurred in the mountains within the limits of Deogurh, the loss was made good now all complaint is useless, for his foudar§ receives a fourth of all such plunder. The Meers|| range at liberty, but before they never committed murder now they slay as well as rob our kin, nor is there any redress, and such plunder is even sold within the town of Deogurh
- 10 Without crime, he resumes the lands of his vassals for the sake of imposition of fines, and after such are paid, he cuts down the green crops, with which he feeds his horses
- 11 The cultivators¶ on the lands of the vassals he seizes by force, extorts fines, or sells their cattle to pay them. Thus cultivation is ruined and the inhabitants leave the country
- 12 From oppression the town magistrates' of Deogurh have fled to Raipur. He lays in wait to seize and extort money from them
- 13 When he summons his vassals for purposes of extortion and they escape his clutches, he seizes on their wives and families. Females, from a sense of honour, have on such occasions thrown themselves into wells
- 14 He interferes to recover old debts, distraining the debtor of all he has in the world, half he receives
- 15 If any one have a good horse, by fair means or foul, he contrives to get it

* Hide or skin, from the vassal used in irrigation being made of leather

† The vassals, or those holding fiefs (*putta*) of Deogurh

‡ A copper coin, equal to two-pence

§ Military commander, a kind of inferior *maré du palais*, on every Rajpoot chieftain's estate, and who has the military command of the vassals. He is seldom of the same family, but generally of another tribe

|| Mountaineers

¶ Of the Jit and other labouring tribes

** Chohutias, from *chokut*, 'civil jurisdiction'. In every town there is an unpaid magistracy, of which the head is the Nuggur Seth, or chief citizen, and the four Chotias, tantamount to the lord Mayor and Aldermen, who hold their courts and decide in all civil cases

No II

Remonstrance of the Sub-Vassals of Deogurh against their chief, Rawut Gokul Das

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- 9 Formerly, when robberies occurred in the mountains within the limits of Deogurh, the loss was made good now all complaint is useless, for his foudai§ receives a fourth of all such plunder The Meis|| range at liberty, but before they never committed murder now they slay as well as rob our kin, nor is there any redress, and such plunder is even sold within the town of Deogurh
- 10 Without crime, he resumes the lands of his vassals for the sake of imposition of fines, and after such are paid, he cuts down the green crops, with which he feeds his horses
- 11 The cultivators¶ on the lands of the vassals he seizes by force, extorts fines, or sells their cattle to pay them Thus cultivation is ruined and the inhabitants leave the country
- 12 From oppression the town magistrates' of Deogurh have fled to Raepur He lays in wait to seize and extort money from them
- 13 When he summons his vassals for purposes of extortion and they escape his clutches, he seizes on their wives and families Females, from a sense of honour, have on such occasions thrown themselves into wells
- 14 He interferes to recover old debts, distraining the debtor of all he has in the world, half he receives
- 15 If any one have a good horse, by fair means or foul, he contrives to get it

* Hide or skin, from the vassal used in irrigation being made of leather

† The vassals, or those holding fiefs (*putta*) of Deogurh

‡ A copper coin, equal to two-pence

§ Military commander, a kind of inferior *maire du palais*, on every Rajpoot chieftain's estate, and who has the military command of the vassals He is seldom of the same family, but generally of another tribe

|| Mountaineers

¶ Of the Jit and other labouring tribes

** Chohutias, from *chohut*, 'civil jurisdiction' In every town there is an unpaid magistracy, of which the head is the Nuggur Seth, or chief citizen, and the four Chotias, tantamount to the lord Mayor and Aldermen, who hold their courts and decide in all civil cases

No. III

Maharaja Sri Gokul Das to the four ranks (*char misal*) of Puttaets of Deogurh, commanding Peruse

Without crime no vassal shall have his estate or chursas disseized. Should any individual commit an offence, it shall be judged by the *four ranks* (*char misal*) my biethren, and then punished. Without consulting them on all occasions I shal never inflict punishment* To this I swear by Sri Nathjee. No departure from this agreement shall ever occur. S 1874; the 6th Paush.

No. IV.

Grant from Maharana Ur Sing, Prince of Mewar' to the Sindie Chief Abdool Ruhim Beg.

Ramji ††

Guesji †‡

Eklingji §

Sri Maharaja Dheraj Maharana Ur Sing to Mirza Abdool Ruhim Beg Adilbegote, commanding

Now some of our chiefs having rebelled and set up the impostor Rutna Sing, brought the Dekhany army and erected batteries against Oodipur, in which circumstances your services have been great and tended to the preservation of our sovereignty. therefore, in favour towards you, I have made this grant, which your children and children's children shall continue to enjoy. You will continue to serve faithfully, and whoever of my race shall dispossess you or yours, on him be Eklingji and the sin of the slaughter of Chestore

Particulars.

- 1st In estates, 2,00,000 rupees.
- 2nd. In cash annually, 25,000
- 3rd Lands outside the Debarri gate, 10,000.
- 4th As a residence, the dwelling-house called Bharat Sing's.
- 5th. A hundred beegas of land outside the city for a garden
- 6th. The town of Mittoon in the valley, to supply wood and forage
- 7th To keep up the tomb of Ajmeri Beg, who fell in action, one hundred beegas of land.

Privileges and Honours.

- 8th A seat in Durbar and rank in all respects equal to the chieftain of Sadree ||
- 9th Your kettle-drums (Nagarra) to beat to the exterior gate, but with one stick only
- 10th Umai Bulaona,† and a dress of honour on the Dusrewa‡ festival.
- 11th Drums to beat to Ahar All other privileges and rank like the

estate,* This reply to the remonstrance of his vassals is perfectly similar in point to the 43d but gencl of *Magna Charta*

|| Mountvocations to Ram, Gunes (god of wisdom), and Ek-linga, the patien divinity of the

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** Chohutia† of foreign vassals of the Rana's house
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No VI.

Grant from Maharana Singram Sing of Mewar to his Nephew, the Prince Madhu Sing, heir apparent to the principality of Jeypur

SRI RAMJAYATI
(Victory to Rama.)

SRI GANES PRASAD,
(By favour of Ganes).

SRI EKLINGA PRASAD,
(By favour of Eklunga).

Maharaja Dheraj Maharana Sri Singram Sing, Adesatoo, commanding. To my nephew, Komar Madhu Sing-ji, *gras* (a fief) has been granted, viz.

The fief (*putta*) of Rampura, therefore, with one thousand horse and two thousand foot, you will perform service during six months annually, and when foreign service is required, three thousand foot and three thousand horse.

While the power of the presence is maintained in these districts you will not be dispossessed.

By command :

PANCHOULI RAECHUND and MEHTA MUL DAS.

S. 1785. (A. D. 1729), Chiet-sood 7th (), Mungulvar (Tuesdāy).

Addressed in the Rana's own hand.

To my nephew Madhu Sing† My child, I have given you Rampura. while mine, you shall not be deprived of it Done

* The bhalla, or lance, is the sign-manual of the Saloombra chieftain, as hereditary premier of the state

† Is a monogram forming the word *Suhane*, being the sign-manual of the prince.

‡ *Bhanary* is sister's son, as *Bhatya* is brother's son. It will be seen in the Annals, that to support this prince to the succession of the Jeypur Gadi, both Mewar and andāaf were ruined, and the power of the Dekhamis established in both countries.

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No IX

Grant of Bhoom by the Inhabitants of the Town of Dongla to Maharaja Zoorawur Sing, of Bheendur.

To Sri Maharaja Zoorawur Sing, the patels, traders, merchants, brahmins, and united inhabitants of Dongla, make agreement

Formerly the "runners" in Dongla were numerous; to preserve us from when we granted bhoom to the Maharaja To wit

One well, that of Heera the oilman

One well, that of Deepa the oilman

One well, that of Dewa the oilman.

In all, three wells, being forty-four beegas of irrigated (*peewal*), and one hundred and ninety-one beegas of unirrigated (*mal*) land Also a field for jooar

Customs or Dignities (Munjad) attached to the Bhoom.

- 1st A dish (*khansa*) on every marriage
- 2nd Six hundred rupees ready cash annually
- 3rd All bhoomias, grasias, the high roads, passes from raids and "runners," and all disturbances whatsoever, the Maharaja must settle

When the Maharaja is pleased to let the inhabitants of Dongla re-inhabit their dwellings, then only can they return to them *

Written by the accountant Kutchia, on the full moon of Jeit, S 1858, and signed by all the traders, brahmins, and towns-people

No X

Grant of Bhoom by the Prince of Mewar to an inferior Vassal.

Maharana Bheem Sing to Baba Ram Sing, commanding

Now a field of two hundred and twenty-five beegas in the city of Jehajpur, with the black orchard (*sham bagh*) and a farm-house (*nohara*) for cattle, has been granted you in bhoom

Your forefathers recovered for me Jehajpur and served with fidelity; on which account this bhoom is renewed Rest assured no molestation shall be offered, nor shall any puttaet interfere with you.

Privileges

One seerano†

Two hulmo‡

Offerings of cocoanuts on the Holī and Dusrewa festivals

* This shews how *bhoom* was extorted in these periods of turbulence, and that this individual gift was as much to save them from the effects of the Maharaja's violence as to gain protection from that of others

† A seer on each maund of produce

‡ The labour of two ploughs (*hul*) *Hulmo* is the personal service of the husbandman with his plough for such time as is specified *Hulmo* is precisely the detested *corvee* of the French regime "Les *corvees* sont tout ouvrage ou service, soit de corps ou de charrois et becs, pendant le jour, qui est dû à un seigneur Il y avait deux sortes de *corvees* les *reles* et les *personelles*, &c Quelquefois le nombre des *corvees* était fixe. mais, le plus souvent, elles étaient à volonté du seigneur, et c'est ce qu'on appelait *corvees à meras*."—*Art 'Corvee,' Dict de l'anc Regime* Almost all the exactions for the last century in Mewar may come under this latter denomination

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At this period entertain entire confidence, build and dwell.

Within this abode all forced contributions and confiscations are for ever abolished. The taxes called Bulmunsie,[†] Annie,[‡] and Rek Burrar,[‡] and likewise all Bhet-Begar,[§] shall cease.

To this intent is this stone erected, to hold good from year to year, now and evermore. There shall be no violence in this territory. This is sworn by the cow to the Hindu and the hog to the Mussulman in the presence of Captain Dellil Khan, Choudiee Saioop Chund, Patel Lallo, the Mahesii Patwarri Balkishen, the architect Kalu Ram, and the stone-mason Balkishen.

Purmoh|| is for ever abolished. Whoever dwells and traffics within the town of Patun, one half of the transit duties usually levied in Haravati are remitted; and all mauppa (meter's) duties are for ever abolished.

No XII.

Abolitions, Immunities, Prohibitions, &c &c. Inscription in the Temple of Latchmi Narayan at Akola

In former times tobacco was sold in one market only. Rana Raj Sing commanded the monopoly to be abolished S 1645

Rana Juggut Sing prohibited the seizure of the cots and quilts by the officers of his Government from the printers of Akola.

No XIII.

Privileges and Immunities granted to the Printers of Calico and Inhabitants of the Town of Great Akola in Mucar

Maharana Bheem Sing, commanding, to the inhabitants of Great Akola

Whereas the village has been abandoned from the assignments levied by the garrison of Mandalgurh, and it being demanded of its population how it could again be rendered prosperous, they unanimously replied "not to exact beyond the dues and contributions (*dind dor*) established of yore; to erect the pillar promising never to exact above half the produce of the crops, or to molest the persons of those who thus paid their dues"

The Presence agreed, and this pillar has been erected. May Eklunga look to him who breaks this command. The hog to the Mussulman and the cow to the Hindu.

Whatever contributions (*dind*) purmoh,[¶] poolee,^{**} heretofore levied shall be paid

All crimes committed within the jurisdiction of Akola to be tried by its inhabitants, who will sit in justice on the offender and fine him according to his faults

* Literally 'good behaviour'

† An agricultural tax

‡ Tax for registering

§ This includes in one word the forced labour exacted from the working classes the *corvée* of the French system

|| Gram thrown on the inhabitants at an arbitrary rate; often resorted to at Kotah, where the regent is farmer general

¶ Gram, the property of the Government, thrown on the inhabitants for purchase at an arbitrary valuation

** The handful from each sheaf at harvest

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No. XVI.

Warrant of the Chief of Bijolli to his Vassal, Gopal Das Suktawut.

Maharaja Mandhata to Suktawut Gopal Das, be it known.

At this time a daily fine of four rupees is in force against you. Eighty are now due. Gunga Ram having petitioned in your favour, forty of this will be remitted. Give a written declaration to this effect that with a specified quota you will take the field, if not, you will stand the consequences.

Viz. One good horse and one matchlock, with appurtenances complete, to serve at home and abroad (*des purdes*), and to run the country* with the Kher.

When the levy (*kher*) takes the field, Gopal Das must attend in person. Should he be from home, his retainers must attend, and they shall receive rations from the presence.

Sawun sood dos (August 10th) S. 1782.

No XVII

Maharaja Odykurn to the Suktawut Simboo Sing. Be it known.

I had annexed Gooroh to fisc, but now from favour, restore it to you. Make it flourish, and serve me at home and abroad, with one horse, and one foot soldier.

When abroad you shall receive rations (*bhatta*) as follow :

Flour 3 lbs.

Pulse 4 ounces.

Butter (*ghee*) ... 2 pice weight

Horses' feed 4 sheers at 22 takas each seer,
of daily allowance

If for defence of the fort you are required, you will attend with all your dependants, and bring your wife, family and chattels, for which, you will be exempted from two years of subsequent service.

Asar 14, S 1834.

* The '*douracts*' or runners, the term applied to the bands who swept the country with then forays in those periods of general confusion, are analogous to the armed bands of the middle ages, who in a similar manner desolated Europe under the term *routiers*, tantamount to our *laburs* (on the road) the *raburs* of the Pindaries in India. The Rajpoot *douract* has as many epithets as the French *routier*, who were called *escocheurs*, *tand veneurs*, (of which class Gopal Das appears to have been) *mille-diables*, *Gulleries*, &c

From the Crusades to the sixteenth century, the nobles of Europe, of whom these bands were composed (like our Rajpoots), abandoned themselves to this sort of life, who, to use the words of the historian, "prefererent la vie vagabonde a laquelle ils s'etoient accoutumes dans le camp, a retourner cultiver leurs champs. C'est alors que se formerent ces bands qu'on vit parcourir le royaume et etendre sur toutes les provinces le fleau de leurs inclinations destructives, repandre partout leffroi, la misere, le deuil et le desespoir, mettre les villes a contribution, piller et incendier les villages, egorger les laboureurs, et se livrer a des actes de cruante qui font fremir"—Dict. de l'ancien regime et des abus feodaux, art *Routier* p 422.

We have this apology for the Rajpoot *routiers*, that the nobles of Europe had not; they were driven to it by perpetual aggressions of invaders. I invariably found that the reformed *routier* was one of the best subjects, it secured him from indolence, the parent of all Rajpoot vices.

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4th No chiefs shall commit thefts or violence within the boundaries of their estates They shall entertain no Thugs,* foreign thieves or thieves of the country, as Mogees,* Baories,* Thories * but those who shall adopt peaceful habits may remain, but should any return to their old pursuits, their heads shall instantly be taken off All property stolen shall be made good by the proprietor of the estate within the limits of which it is plundered.

5th Home or foreign merchants, traders, Kaffilas,† Bunjarries,‡ who enter the country, shall be protected In no wise shall they be molested or injured and whoever breaks this ordinance, his estate shall be confiscated

6th. According to command, at home or abroad, service must be performed. Four divisions (*choukres*) shall be formed of the chiefs, and each division shall remain three months in attendance at court, when they shall be dismissed to their estates Once a year, on the festival of the Doseira,§ all the chiefs shall assemble with their quotas ten days previous thereto, and twenty days subsequent they shall be dismissed to their estates. On urgent occasions, and whenever their services are required, they shall repair to the Presence

7th. Every Puttawut holding a separate putta from the Presence, shall perform separate service They shall not unite or serve under the greater Puttawuts: and the sub-vassals of all such chiefs shall remain with and serve their immediate Puttawut

8th The Maharana shall maintain the dignities due to each chief according to his degree.

9th The Ryots shall not be oppressed there shall be no new exactions, or arbitrary fines This is ordained

10th What has been executed by Thacoor Ajeet Sing and sanctioned by the Rana, to this all shall agree.

11th. Whosoever shall depart from the foregoing, the Maharana shall punish. In doing so the fault will not be the Rana's Whoever fails, on him be the oath (*an*) of Eklinga and the Maharana

[Here follow the signatures of all the chieftains of rank in Mewar, which it is needless to insert.]

* Different descriptions of thieves

† Caravans of merchandize, whether on camels, bullocks or in carts.

‡ Caravans of bullocks, chiefly for the transport of grain and salt

§ On this festival the muster of all the feudal retainers is taken by the Rana in person and honorary dresses and dignities are bestowed

|| This article had become especially necessary, as the inferior chiefs, particularly those of the third class, had amalgamated themselves with the head of their clans, to whom they had become more accountable than to their prince

¶ This alludes to the treaty which this chief had formed, as the ambassador of the Rana, with the British Government.

4th No chiefs shall commit thefts or violence within the boundaries of their estates They shall entertain no Thugs,* foreign thieves or thieves of the country, as Mogeas,* Baories,* Thories * but those who shall adopt peaceful habits may remain, but should any return to their old pursuits, their heads shall instantly be taken off All property stolen shall be made good by the proprietor of the estate within the limits of which it is plundered.

5th Home or foreign merchants, traders, Kaffilas,† Bunjarries,‡ who enter the country, shall be protected In no wise shall they be molested or injured and whoever breaks this ordinance, his estate shall be confiscated

6th. According to command, at home or abroad, service must be performed. Four divisions (*choukries*) shall be formed of the chiefs, and each division shall remain three months in attendance at court, when they shall be dismissed to their estates Once a year, on the festival of the Doseira,§ all the chiefs shall assemble with their quotas ten days previous thereto, and twenty days subsequent they shall be dismissed to their estates. On urgent occasions, and whenever their services are required, they shall repair to the Presence

7th. Every Puttawut holding a separate putta from the Presence, shall perform separate service They shall not unite or serve under the greater Puttawuts: and the sub-vassals of all such chiefs shall remain with and serve their immediate Puttawut

8th The Maharana shall maintain the dignities due to each chief according to his degree.

9th The Ryots shall not be oppressed there shall be no new exactions, or arbitrary fines This is ordained

10th What has been executed by Thacoor Ajeet Sing and sanctioned by the Rana, to this all shall agree.

11th. Whosoever shall depart from the foregoing, the Maharana shall punish. In doing so the fault will not be the Rana's Whoever fails, on him be the oath (*an*) of Eklinga and the Maharana

[Here follow the signatures of all the chieftains of rank in Mewar, which it is needless to insert.]

* Different descriptions of thieves

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the opponent of Alexander, we can carry him into regions of antiquity more remote than the Persian, and which would satisfy the most fastidious in respect to ancestry.

In every age and clime we observe the same eager desire after distinguished pedigree, proceeding from a feeling which, though often deluded, is extremely natural. The Rajapootras are, however, scarcely satisfied with discriminating their ancestors from the herd of mankind. Some plume themselves on a celestial origin, whilst others are content to be demi-celestial; and those who cannot advance such lofty claims, rather than acknowledge the race to have originated in the ordinary course of nature, make their primeval parent of demoniac extraction; accordingly, several of the dynasties who cannot obtain a niche amongst the children of the sun or moon, or trace their descent from some royal saint, are satisfied to be considered the offspring of some Titan (*Datya*). These puerilities are of modern fabrication, in cases where family documents have been lost, or emigration has severed branches from the parent stock, who, increasing in power, but ignorant of their birth, have had recourse to fable to supply the void. Various authors, borrowing from the same source have assigned the seat of Porus to the Rana's family; and coincidence of name has been the cause of the family being alternately elevated and depressed. Thus the incidental circumstance of the word *Phanæ* being found in Ptolemy's geography, in countries bordering on Mewar, furnishes our ablest geographers* with a reason for planting the family there in the second century; while the commentators† on the geography of the Arabian travellers of the ninth and tenth centuries‡ discover sufficient evidence in "the kingdom of Rahmi, always at war with the Balhara sovereign," to consider him (notwithstanding Rahmi is expressly stated "not to be much considered for his birth or the antiquity of his kingdom") as the prince of Cheetore, celebrated in both these points.

The translator of the *Periplus of the Erythrean Sea* following D'Anville,§ makes Ozene (Oojin) the capital of a Porus,|| who sent an embassy to Augustus to regulate their commercial intercourse, and whom he asserts to be the ancestor of the Rana. But to shew how guarded we should be in admitting verbal resemblance to decide such points, the title of Rana is of modern adoption, even so late as the twelfth century, and was assumed in consequence of the victorious issue of a contest with the Purihara prince of Mundore, who bore the title of Rana, and who surrendered it with his life and capital to the prince of Mewar. The latter substituted it for the more ancient appellation of *Rawul*,¶ but it was not till the thirteenth century that the novel distinction was generally recognized by neighbouring powers. Although we cannot for a moment admit the *Rahmi* or even the *Rhanæ* of Ozene, to be connected with this family, yet Ptolemy appears to

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At least ten genealogical lists, derived from the most opposite sources, agree in making Kanaksen the founder of this dynasty, and assign his emigration from the most northern of the provinces of India to the peninsula of Saurashtra in S. 201, or A D 145. We shall therefore, make this the point of outset, though it may be premised that Jey Sing, the royal historian and astronomer of Ambar, connects the line with Soomitia (the fifty-six descendant from the deified Rama), who appears to have been the cotemporary of Vicramaditya, A.C 56

The country of which Ayodhya (now Oude) was the capital, and Rama monarch, is termed, in the geographical writings of the Hindus, *Koshala*, doubtless from the mother of Rama, whose name was *Kaushalya*. The first royal emigrant from the north is styled, in the Rana's archives, *Kaushalapootra*, 'son of Koshala'

Rama had two son's Lob and Cush: from the former the Rana's family claim descent. He is stated to have built Lahore, the ancient Loh-kote; and the branch from which the princes of Mewar are descended, resided there until Kanaksen emigrated to Dwarica. The difficulty of tracing these races through a long period of years is greatly increased by the custom of changing the appellation of the tribe, from conquest, locality, or personal celebrity. *Sen** seems to have been the martial termination for many generations this was followed by *Dit* or *Aditya*, a term for the 'sun' The first change in the name of the tribe was on their expulsion from Samashtia, when for the generic term of *Suryavansi* was substituted the particular appellation of *Gehlote*. This name was maintained till another event disposed the family, and when they settled in Ahai,† *Aharya* became the appellative of the branch. This continued till loss of territory and new acquisitions once more transferred the dynasty to Seesoda,‡ a temporary capital in the western mountains. The title of *Ranawat*, borne by all descendants of the blood royal since the eventful change which removed the seat of government from Cheetore to Oodipui, might in time have superseded that of *Seesodra* if continued warfare had not checked the increase of population, but the Gehlote branch of the Suryavansi still retain the name of *Seesodra*.

Having premised thus much, we must retrograde to the darker ages, through which we shall endeavour to conduct this celebrated dynasty, though the clue sometimes nearly escapes from our hands in these labyrinths of antiquity § When it is recollected to what violence this family has been subjected during the last eight centuries, often dispossessed of all but their native hills and compelled to live on their spontaneous produce, we could scarcely expect that historical records should be preserved. Cheetore was thrice sacked and destroyed, and the existing records are formed from fragments, registers of births and marriages, or from the oral relations of the bards

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† *Ahai*, or *At*, is in the valley of the present capital, Oodipui

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These invaders were Scythic, and in all probability a colony from the Parthian kingdom, which was established in sovereignty on the Indus in the second century, having their capital at *Samnagara*, where the ancient Yadu ruled for ages, the *Minagara* of Arrian, and the *Mankir* of the Arabian geographers. It was by this route, through the eastern portion of the valley of the Indus, that the various hordes of Getes or Jits, Huns, Camari, Catti, Macwahana, Balla and Aswaria, had peopled this peninsula, leaving traces still visible. The period is also remarkable, when these and other Scythic hordes were simultaneously abandoning higher Asia for the cold region of Europe and the warm plains of Hindusthan. From the first to the sixth century of the Christian era, various records exist of these irruptions from the north. Gibbon, quoting De Guignes, mentions one in the second century which fixed permanently in the Saurashtra peninsula; and the latter, from original authorities, describes another of the Getes or Jits, styled by the Chinese *Yu-chi*, in the north of India. But the authority directly in point is that of Cosmas, surnamed Indopleustes, who was in India during the reign of Justinian, and that of the first monarch of the Chinese dynasty of Leam†. Cosmas had visited Callian, included in the Balhara kingdom, and he mentions *Abtelites*, or white Huns, under their king Golas, as being established on the Indus at the very period of the invasion of Ballabhipura.

Arrian, who resided in the second century at Barugaza (Baroach), describes a Parthian sovereignty as extending from the Indus to the Nerbudda. Their capital has already been mentioned, Minagara. Whether these, the Abtelites* of Cosmas, were the Parthian dynasty of Arrian, or whether the Parthians were supplanted by the Huns, we must remain in ignorance, but to one or the other we must attribute the sack of Ballabhipura. The legend of this event affords scope for speculation, both as regards the conqueror and the conquered, and gives at least a colour of truth to the reputed Persian ancestry of the Rana; a subject which will be distinctly considered. The solar orb, and its type, fire were the chief objects of adoration of Silladitya of Ballabhipura. Whether to these was added that of the lingam, the symbol of Balnath (the sun), the primary object of worship with his descendants

these princes held possession in the southern continent of India, as well as in the Saurashtra peninsula. Tilatipur Puttun, on the Godavery is mentioned which tradition asserts to be the city of Deogir; but which, after many years' research, I discovered in Saurashtra, it being one of the ancient names of Kundala. In after times, when succeeding dynasties held the title of Bhal-ca-rae, though the capital was removed inland to Anbulwarra Puttun, they still held possession of the Western shore, and Cambay continued the chief port.

* The position of Minagara has occupied the attention of geographers from D'Anville to Pottinger. Scinde being conquered by Omar, general of the caliph Al-Mansoor (Abbas), the name of *Minagara* was changed to *Mansoor*, "une ville celebre sur le rivage droit du Sind ou Mehran." "Ptolemee fait aussi mention de cette ville, mais en la deplacant," &c. D'Anville places it about 26 degree, but not so high as Ulug Beg, whose tables make it 26 degree 40. I have said elsewhere that I had little doubt that Minagara, handed down to us by the author of the *Periplus*, as the *Metropolis Skuthias*, was the *Samnagara* of the Yadu Jharies, whose chronicles claim Sewisthan as their ancient possession, and in all probability was the strong hold (*nagara*) of Sambus the opponent of Alexander. On every consideration, I am inclined to place it on the site of Sehwan. The learned Vincent, in his translation of the *Periplus*, enters fully and with great judgement upon this point, citing every authority, Arrian, Ptolemy, Al-Biruni, Edrisi, D'Anville, and De la Rochette. He has a note (26, p. 886, vol. 1,) which is conclusive could he have applied it; "Al-Birun [equi-distant] between Debel and Mansura." D'Anville also says "de mansora a la ville nommee Birun, la distance est d'environ quinze parasanges dans Abulfeda," who fixes it, on the authority of the Abu-Rohan (surnamed Al-Biruni from his birth-place), at 26 degree 40.

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CHAPTER II.

Birth of Goha He acquires Edur. Derivation of the term 'Gehlote.' - Birth of Bappa. Early religion of the Gehlotes Bappa's history. - Oguna Panora Bappa's initiation into the worship of Siva He gains possession of Cheetore.—Remarkable end of Bappa. Four epochs established, from the second to the eleventh century

OF the prince's family, the queen Pushpavati alone escaped the sack of Ballabhi, as well as the funeral pyre, upon which, on the death of Silladitya, his other wives were sacrificed. She was a daughter of the Pramara prince of Chandravati, and had visited the shrine of the universal mother, Amba-Bhavanī, in her native land, to deposit upon the altar of the goddess a votive offering consequent to her expectation of offspring. She was on her return, when the intelligence arrived which blasted all her future hopes, by depriving her of her lord, and robbing him, whom the goddess had just granted to her prayers, of a crown. Excessive grief closed her pilgrimage. Taking refuge in a cave in the mountains of Mallia, she was delivered of a son. Having confided the infant to a Brahminee of Birnuggur named Camalavati, enjoining her to educate the young prince as a Brahmin, but to marry him to a Rajpootnee, she mounted the funeral pile to join her lord. Camalavati, the daughter of the priest of the temple, was herself a mother, and she performed the tender offices of one to the orphan prince, whom she designated Goha, or 'cave-born'. The child was a source of perpetual uneasiness to its protectors. He associated with Rajpoot children, killing birds, hunting wild animals, and at the age of eleven was totally unmanageable. To use the words of the legend, "how should they hide the ray of the sun."

At this period Edur was governed by a chief of the savage race of Bhil; his name, Mandalica. The young Goha frequented the forests in company with the Bhils, whose habits better assimilated with his daring nature than those of the Brahmins. He became a favourite with the Vana-pootras, or "children of the forest," who resigned to him Edur with its woods and mountains. The fact is mentioned by Abul Fuzil, and is still repeated by the bards, with a characteristic version of the incident, of which doubtless there were many. The Bhils having determined in sport to elect a king, the choice fell on Goha, and one of the young savages, cutting his finger, applied the blood as the teeka of sovereignty to his forehead. What was done in sport was confirmed by the old forest chief. The sequel fixes on Goha the stain of ingratitude, for he slew his benefactor, and no motive is assigned in the legend for the deed. Goha's name became the patronymic of his descendants, who were styled *Gohalote*, classically *Grahhlote*, in time softened to *Gehlote*.

We know very little concerning these early princes, but that they dwelt in this mountainous region for eight generations, when the Bhils, tired of a foreign rule, assailed Nagadit, eighth prince, while hunting, and deprived him of life and Edur. The descendants of Camalavati (the Birnuggur Brahmin), who retained the office of priest in the family, were again the preservers of the line of Ballabhi. The infant Bappa, son of Nagadit, then only

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as another, and the scarf of the Solankini was united to the garment of Bappa, the whole of the village lasses joining hands with his as the connecting link, and thus they performed the mystical number of revolutions round an aged tree. This folic caused his flight from Nagda, and originated his greatness, but at the same time burthened him with all these damsels, and hence a heterogeneous issue, whose descendants still ascribe their origin to the prank of Bappa round the old mango-tree of Nagda. A suitable offer being shortly after made for the young Solankini's hand, the family priests of the bridegroom, whose duty it was, by his knowledge of palmistry, to investigate the fortunes of the bride, discovered that she was already married in intelligence which threw the family into the greatest consternation. Though Bappa's power over his brother shepherds was too strong to create any dread of disclosure as to his being the principal in this affair, yet was it too much to expect that a secret, in which no less than six hundred of the daughters of Eve were concerned, could long remain such. Bappa's mode of swearing his companions to secrecy is preserved. Digging a small pit, and taking a pebble in his hand, "Swear," cried he, "secrecy and obedience to me in good and in evil, that you will reveal to me all that you hear, and failing, desire that the good deeds of your forefathers may, like this pebble (dropping it into the pit) fall into the Washeiman's well". They took the oath. The Solanki chief, however, heard that Bappa was the offender, who, receiving from his faithful scouts intimation of his danger, sought refuge in one of the retreats which abound in these mountains, and which in after-times proved the preservation of his race. The companions of his flight were two Bhils, one of Oondree, in the valley of the present capital, the other of Solanki descent, from Oguna Panora, in the western wilds. Their names, Baleo and Dewa, have been handed down with Bappa's, and the former had the honour of drawing the teeka of sovereignty with his own blood on the forehead of the prince, on the occasion of his taking the crown from the Mori.

It is pleasing to trace, through a series of ages, the knowledge of a custom still 'honoured in the observance'. The descendants of Baleo of Oguna and the Oondree Bhil still claim the privilege of performing the teeka on the inauguration of the descendants of Bappa.

OGUNA PANORA is the sole spot in India which enjoys a state of natural freedom. Attached to no state, having no foreign communications, living under its own patriarchal head, its chief, with the title of Rana, whom one thousand hamlets scattered over the forest-crowned valleys obey, can, if requisite, appear at 'the head of five thousand bows'. He is a Bhoomia Bhil of mixed blood, from the Solanki Rajpoot, on the old stock of pure (*oojla*) Bhils, the autochthones (if such there be of any country) of Mewar. Besides making the teeka of blood from an incision in the thumb, the Oguna chief takes the prince by the arm and seats him on the throne, while the Oondree Bhil holds the salver of spices and sacred grains of rice† used in making the teeka.

But the solemnity of being seated on the throne of Mewar is so expensive, that many of these rites have fallen into disuse. Juggut Sing was the

* Deemed in the East, the most impure of all receptacles. These wells are dug at the sides of streams, and give a supply of pure water filtering through the sand.

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Bappa's connection with the Mori‡ obtained him a good reception; he was enrolled amongst the samants or leaders, and suitable estate conferred upon him. The inscription, of the Mori prince's reign, so often alluded to, affords a good idea of his power, and of the feudal manners of his court He was surrounded by a numerous nobility, holding estates on the tenure of military service, but whom he had disgusted by his neglect, and whose jealousy he had provoked by the superior regard shown to Bappa A foreign foe appearing at this time, instead of obeying the summons to attend, they threw up their grants, and tauntingly desired him to call on his favourite §

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Having thus briefly sketched the history of the founder of the Gehlote dynasty of Mewar, we must now endeavour to establish the epoch of this important event in its annals. Although Bappa Rawul was nine generations after the sack of Ballabhipura, the domestic annals give S 191 (A D 135) for his birth, which the bards implicitly following, have vitiated the whole chronology. An important inscription* in a character little known, establishes the fact of the Mori dynasty being in possession of Cheetore in S 770 (A D. 714). Now the annals of the Rana's house expressly state Bappa Rawul to be nephew of the Mori prince of Cheetore, that at the age of fifteen he was enrolled among the chieftains of his uncle, and that the vassals (before alluded to), in revenge for the resumption of their grants by the Mori, dethroned him and elevated as their sovereign the youthful Bappa. Notwithstanding this apparently irreconcilable anachronism, the family traditions accord with the inscription, except in date. Amidst such contradictions the development of the truth seemed impossible. Another valuable inscription of S 1024 (A D 968), though giving the genealogy from Bappa to Sacti Komar and corroborating that from Cheetore, and which furnished convincing evidence, was not sanctioned by the prince or his chroniclers, who would admit nothing as valid that militated against their established era 191 for the birth of their founder. After six years' residency and unremitting search amid ruins, archives, inscriptions, traditions, and whatever could throw light upon this point, the author quitted Oodipur with all these doubts in his mind, for Saurashtra, to prosecute his enquiries in the pristine abodes of the race. Then it was that he was rewarded, beyond his most sanguine expectations, by the discovery of an inscription which reconciled these conflicting authorities and removed every difficulty. This marble, found in the celebrated temple of Somnath,† made mention of a distinct era *viz* the *Ballabhi Samvat*, as being used in Saurashtra, which era was three hundred and seventy-five years subsequent to Vicramaditya.

On the sack of Ballabhi thirty thousand families abandoned this 'city of a hundred temples,' and led by their priests found a retreat for themselves and their faith in Mordui-des (Marwar), where they erected the towns of Sanderai and Balhi, in which latter we recognize the name of the city whence they were expelled. The religion of Ballabhi, and consequently of the colonists was the Jain and it was by a priest denceded from the survivors of this catastrophe, and still with their descendants inhabiting those town, that these most important documents were furnished to the author. The Sanderai roll assigns the year 305 (Ballabhi era) for the destruction of Ballabhi; another, also from Jain authority, gives 205, and as there were but nine princes from Vijaya Sen, the founder, to its fall, we can readily believe the first a numerical error. Therefore $205 + 375 = 580$ S Vicrama (A D 524) for the invasion of Saurashtra by 'the barbarians from the north,' and sack, of Ballabhipura.

Now if from 770, the date of the Mori tablet, we deduct 580, there remains 190, justifying the pertinacity with which the chroniclers of Mewar adhered to the date given in their annals for the birth of Bappa, *viz* 191.

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the Gor-ind, and Gardha-bin. There is much of truth in this nor is it to be doubted that many of the Rajpoot tribes entered India from the north-west regions about this period. *Gor* and *Gardha* have the same signification: the first is Persian, the second its version in Hindi, meaning the 'wild ass,' an appellation of the Persian monarch Bahram, surnamed *Gor* from his partiality to hunting that animal. Various authorities state Byramgor being in India in the fifth century, and his having there left progeny by a princess of Kanouj. A passage extracted by the author from an ancient Jain MS, indicates that in "S. 523, Raja Gardha-bhela, of Cacushta, "or Suryavansa, ruled in Ballabhipura." It has been surmised that Gardha-bhela was the son of Byramgor, a son of whom is stated to have obtained dominion at Puttun, which may be borne in mind when the authorities for the Persian extraction of the Rana's family are given.

The Hindus, when conquered by the Mahomedans, naturally wished to gild the chains they could not break. To trace a common, though distant, origin with the conquerors, was to remove some portion of the taint of dishonour which arose from giving their daughters in marriage to the Tatar emperors of Delhi; and a degree of satisfaction was derived from assuming that the blood thus corrupted once flowed from a common fountain.

Further to develope these claims of Persian descent, we shall commence with an extract from the *Oopodes Presad*, a collection of historic fragments in the Magadhi dialect. "In Goojur-des (Guzerat) there are eighty-four cities: "In one of these, Kaira, resided the Brahmin Devadit, the exrounder of the "Vedas. He had an only child, Soobhagor (*of good fortune*) by name, at "once a maiden and a widow. Having learned from her preceptor the solar "incantation, incautiously repeating it, the sun appeared and embraced her "and she thence became pregnant. The affliction of her father was diminished when he discovered the parent, nevertheless, [as other might be less "charitable,] he sent her with a female attendant to Ballabhipur where she "was delivered of twins, male and female. When grown up the boy was sent "to school, but being eternally plagued about his mysterious birth, whence he "received the nickname of *Gybie* ('concealed'), in a fit of irritation he one day "threatened to kill his mother if she refused to disclose the author of his "existence. At this moment the sun revealed himself: he gave the youth "a pebble, with which it was sufficient to touch his companions in order to, "overcome them. Being carried before the Balhara prince, who menaced "Gybie, the latter slew him with the pebble, and became himself sovereign of

Sagala, either belong to these princes or the Parthian kings of Minagara on the Indus. The legends are in Greek on one side, and in the Sassanian character on the reverse. Hitherto I have not deciphered the names of any but those of Apollodotus and Menander, but the titles of 'Great King,' 'Saviour,' and other epithets adopted by the Arsacidæ, are perfectly legible. The devices, however, all incline me to pronounce them Parthian. It would be curious to ascertain how these Greeks and Parthians gradually merged into the Hindu population.

* The Hindu genealogist, in ignorance of the existence of Oguz Khan, the Tatar patriarch, could not connect the chain of Chagitai with Chandia. The Brahmin, better read, supplied the defect, and with his doctrine of the metempsychosis animated the material frame of the beneficent Akber with the 'good genius' of a Hindu, and that of their mortal foe, Aurungzebe, with one of evil destiny, being that of Kal-jumun, the foe of Crishna. They gravely assert that Akber visited his ancient hermitage at the confluence of the Ganges and Jumna, and excavated the implements of penance used by him in his former shape, as one of the ages of ancient times, while such is their aversion to Aurungzebe, that they declare the final avatar, Time (*Kal*), on his white steed, will appear in his person.

The Jessulmeeri annals affirm that the whole Turkish (*Turshka*) race of Chagitai are of Yadu stock, while the Jam Jhareja of Kutch traces his descent from the Persian Jamshid, cotemporary with Solomon. These are curious claims, but the Rana's family would consider such vanity criminal.

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* The Hindu genealogist, in ignorance of the existence of Oguz Khan, the Tatar patriarch, could not connect the chain of Chaghtai with Chandra. The Brahmin, better read, supplied the defect, and with his doctrine of the metempsychosis animated the material frame of the beneficent Akber with the 'good genius' of a Hindu, and that of their mortal foe, Aurungzebe, with one of evil destiny, being that of Kal-jumun, the foe of Crishna. They gravely assert that Akber visited his ancient hermitage at the confluence of the Ganges and Jumna, and excavated the implements of penance used by him in his former shape, as one of the ages of ancient times, while such is their aversion to Aurungzebe, that they declare the final avatar, Time (Kal), on his white steed, will appear in his person.

The Jessulmeeri annals affirm that the whole Turkish (*Turshka*) race of Chaghtai are of Yadu stock, while the Jam Jhareja of Kutch traces his descent from the Persian Jamshid, cotemporary with Solomon. These are curious claims, but the Rana's family would consider such vanity criminal.

"origin from Noshirwan-i-Adil (i. e. the Just), who conquered the countries of
 " ,* and many parts of Hindusthan. During his life-time his son
 " Noshizad, whose mother was the daughter of Kesar of Room,† quitted the
 " ancient worship and embraced the 'faith‡ of the Christians,' and with nu-
 " merous followers entered Hindusthan. Thence he marched a great army
 " towards Iran, against his father Noshirwan; who despatched his general,
 " Rambarzeen,§ with numerous forces to oppose him. An action ensued, in
 " which Noshizad was slain, *but his issue remained in Hindusthan, from*
 " *whom are descended the Ranas of Oodipur.* Noshirwan had a wife from
 " the Khakhan|| of China, by whom he had a son called Hormuz, declared heir
 " to the throne shortly before his death. As according to the faith of the fire-
 " worshippers¶ it is not customary either to bury or to burn the dead, but to
 " leave the corpse exposed to the rays of the sun, so it is said the body of No-
 " shirwan has to this day suffered no decay, but is still fresh."

I now come to the account of Yezd, "the son of Shariar, the son of
 " Khoosru Purves, the son of Hormuz, the son of Noshirwan

"Yezd was the last king of Ajim. It is well known he fought many
 " battles with the Mahomedans. In the fifteenth year of the caliphate, Roos-
 " tum, son of Ferock, a great chief, was slain in battle by Said-ul-kas, who
 " commanded for Omai, which was the death-blow to the fortunes of the house
 " of Sassan so that a remnant of it did not remain in A. H. 31, when Iran
 " was seized by the Mahomedans. This battle had lasted four days when
 " Roostum Ferock Zad was slain by the hand of Hillal the son of I, Kumnla,
 " at Said's command, though Ferdusi asserts by Said himself. Thirty thou-
 " sand Moslems were slain, and the same number of the men of Ajim. To
 " count the spoils was a torment. During this year (the thirty-first), the
 " sixteenth of the prophet,** the era of the Hegira was introduced. In A. H.

"Origin of the Peishwas from the Ranas of Mewar" (Ibrahim must have meant the Satara
 princes whose ministers were the Peishwas.) From this authority three distinct emigrations of
 the Guebres, or ancient Persians, are recorded, from Persia into Guzerat. The first in the time
 of Abu Beker, A. D. 631, the second on the defeat of Yezdegird, A. D. 651, and the third when
 the descendants of Abbas began to prevail, A. D. 749. Also that a son of Noshirwan landed
 near Surat with eighteen thousand of his subjects, from Laristhan, and were well received by
 the prince of the country.

Abul Fuzal confirms this account by saying, "the followers of Zerdeht (Zoroaster), when
 they fled from Persia, settled in *Surat*, the contracted term from the peninsula of Saurashtra,
 as well as the city of this name."

* The names are obliterated in the original. Feristhta informs us that Ramdeo Rahtore,
 sovereign of Kanouj, was made tributary by Feroz 'Sassan,' and that Pratap Chand, who
 usurped the throne of Ramdeo, neglecting to pay this tribute, Noshirwan marched into India
 to recover it, and in his progress subdued Cabul and the Punjab. From the striking coinci-
 dence of these original and decisive authorities, we may rest assured that they had recourse to
 ancient records, both of the Guebres and the Hindus, for the basis of their histories, which
 research may yet discover.

† Maurice, emperor of Byzantium

‡ *Deen-i-Tersar*. See Ebn Haukal art *Serr*, or Russia, whose king, a son of Byram
 Chassin, whom he styles a *Tersar* or Christian, first possessed it about the end of the sixth
 century.

§ The *Verames* of western historians

|| *Khakhan* was the title of the kings of Chinese Tartary. It was held by the leader of
 the Huns who at this period held power on the Caspian. It was also held by the Ooroos, Khozr,
 Bulgar, Sorat, all terms for Russia, before its *Kesar* was also cut down into *Czar*, for the
 original of which, the kings of Rome, as of Russia, were indebted to the Sanscrit *Kesar*, a
 lion.—*Vide* Ebn Haukal art *Khozr*.

¶ *Deen-i-Majoosa*, literally, 'faith of the Magi'

** Mahomed, born A. D. 578 the Hegira, or flight, A. D. 622.

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These revolutions in the Sassanian house were certainly simultaneous with those which occurred in the Rana's, and no barrier existed to the political intercourse at least between the princely worshippers of Surya and Mithras. It is, therefore, curious to speculate even on the possibility of such a pedigree to a family whose ancestry is lost in the mists of time, and it becomes interesting when, from so many authentic sources, we can raise testimonies which would furnish, to one even untaught, with the love of hypothesis, grounds for giving ancestors to the Ranas in Maurice of Byzantium, and Cyrus (Khusru) of Persia. We have a singular support to these historic relics in a geographical fact, that places on the site of the ancient Ballabhi a city called Byzantium, which almost affords conclusive proof that it must have been the son of Noshirwan who captured Ballabhi and Gajni, and destroyed the family of Silladitya, for it would be a legitimate occasion to name such conquest after the city where his Christian mother had birth. Whichever of the propositions we adopt at the command of the author of "the Annals of Princes," namely, that the Sesodia race is of the seed of "Noshirad, son of Noshirwan, or of that of Maha-Banoo, daughter of "Yezdegird," we arrived at a singular and startling conclusion, viz that the "Hindu Suraj, descendant of a hundred kings," the undisputed possessor of the honours of Rama, the patriarch of the Solar race, is the issue of a Christian princess: that the chief prince amongst the nation of Hindu can claim affinity with the emperors of 'the mistress of the world,' though at a time when her glory had waned, and her crown had been transferred from the Tiber to the Bosphorus.

But though I deem it morally impossible that the Ranas should have their lineage from any *male* branch of the Persian house, I would not equally assert that Maha-Banoo, the fugitive daughter of Yezdegird, may not have found a husband, as well as sanctuary, with the prince of Saurashtra, and she may be the Soobhaga (mother of Silladitya), whose mysterious amour with the 'sun'* compelled her to abandon her native city of Kaira. The son of Marian had been in Saurashtra, and it is therefore not unlikely that her grand child should there seek protection in the reverses of her family.

The Salic law is here in full force, and honours, though never acquired by the female, may be stained by her, yet a daughter of the noble house of Sassan might be permitted to perpetuate the line of Rama without the reproach of taint†

* It will be recollected that the various authorities given, state Raja Sooraj (*sun*), of Caecustha race, to be the father of Silladitya. *Caecustha* is a term used synonymously with *Suryavansa*, according to the Solar genealogists. Those who may be inclined to the Persian descent may trace it from *Kar-caons*, a well-known epithet in the Persian dynasties. I am unacquainted with the etymology of *Caecustha*, but it may possibly be from *ca*, 'of or belonging to,' *Cusa* (Cush), the second son of Rama. I have already hinted, that the Assyrian Medes might be descendants of Hyaspa, a branch of the Indu-Mede of the family of Yayati, which bore the name of *Causila*.

† "The moral consequence of a pedigree," says Hume, "is differently marked by the influence of law and custom. The male sex is deemed more noble than the female. The association of our ideas pursues the regular descent of honours and estates from father to son, and their wives, however essential, are considered only in the light of foreign auxiliaries" (Essays, vol. II p. 192). Not unlike the Rajpoot axiom, though more coarsely expressed "It is, who planted the tree, not where did it grow," that marks his idea of the comparative value of the side whence honours originate, though purity of blood in both lines is essential.

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CHAPTER IV.

Intervening Sovereigns between Bappa and Samarsi Bappa's descendants Irruptions of the Arabians into India. Catalogue of Hindu Princes who defended Cheetore

HAVING established Bappa on the throne of Cheetore S 784 (A D 728), we will proceed to glean from the annals, from the period of his departure for Iran, S 820 (A D 764) to another halting point the reign of Samarsi, S 1249 (A D 1193) an important epoch, not only in the history of Mewar, but to the whole Hindu race, when the diadem of sovereignty was torn from the brow of the Hindu to adorn that of the Tatar. We shall not, however, overleap the four intervening centuries, though we may not be able to fill up the reigns of the eighteen princes' whose "banner at this time was a golden sun on a crimson field,†" and several of whose names yet live recorded "with an iron pen on the rock" of their native abodes.

An intermediate period, from Bappa to Samarsi, that of *Sacti Kumar*, is fixed by the Aitpur inscription in S 1021 (A D 968) and from the more perishable yet excellent authority of an ancient Jain MS the era of Ullut, the ancestor of Sacti Kumar, was S 922 (A D 866), four generations anterior. From Bappa's departure for Iran in A D 764, to the subversion of Hindu dominion in the reign of Samarsi, in A D 1193, we find recorded an intermediate Islamic invasion. This was during the reign of Khoman, between A D 812 and 836, which event forms the chief subject of the *Khoman-Rasu*, the most ancient of the poetic chronicles of Mewar.

As the history of India at this period is totally dark, we gladly take advantage of the lights thus afforded. By combining these facts with what is received as authentic though scarcely less obscure or more exact than these native legends, we may furnish materials for the future historian. With this view, let us take a rapid sketch of the irruptions of the Arabians into India from the rise of Islamism to the foundation of the Gaznavid empire, which sealed the fate of the Hindus. The materials are but scanty. El-Makim, in his history of the Caliphs, passes over such intercourse almost without notice. Abul Fuzil, though not diffuse, is minute in what he does say, and we can confide in his veracity. Ferishta has a chapter devoted to this subject, which merits a better translation than yet exists‡. We shall, however, in the first place, touch on Bappa's descendants, till we arrive at the point proper for the introduction of the intended sketch.

* See Genealogical Table

† This, according to the roll, was the standard of Bappa

‡ Amongst the passages which Dow has slurred over in his translation, is the interesting account of the origin of the Afghans, who, when they first came in contact with those of the new faith in A H 62, dwelt round the Koh-i-Sooliman. Ferishta, quoting authority, says "the Afghans were Copts, ruled by Pharaoh, many of whom were converted to the laws and religion of Moses, but others, who were stubborn in their worship to their gods, fled towards Hindusthan, and took possession of the country adjoining the Koh-i-Sooliman. They were visited by Kasim from Sindh, and in the 143d year of the Hegira had possessed themselves of the provinces of Kirman, Peshawar, and all within their bounds, (*sinorion*)," which Dow has converted into a province. The whole geographical description of the Kohistan, the etymology of the term *Rohilla* and other important matter, is omitted by him.

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the state of India, while he prepared an army to invade it in person a design which he never fulfilled. The generals of the Caliph Ali made conquests in Scind, which they abandoned at Ali's death. While Yezid was governor of Khorassan several attempts were made on India, as also during the caliphate of Abdool Melek, but without any lasting results. It was not till the reign of Walid* that any successful invasion took place. He not only finally conquered Scind and the adjoining continent of India, but rendered tributary all that part of India on this side of the Ganges*. What an exalted idea must we not form of the energy and rapidity of such conquests, when we find the arms of Islam at once on the Ganges and the Ebro, and two regal dynasties simultaneously cut off, that of Roderic the last of the Goths of Andaloos, and Dahir Despati in the valley of the Indus. It was in A H 99 (A D 718, S 777) that Mahomed bin Kasim vanquished and slew Dahir prince of Scind, after numerous conflicts. Amongst the spoils of victory sent to the caliph on this occasion were the daughters of the subjugated monarch, who were the cause of Kasim's destruction,† when he was on the eve of carrying the war against Raja Harchund of Kanouj. Some authorities state that he actually prosecuted it, and as Scind remained a dependency of the caliphate during several successive reigns, the successor of Kasim may have executed his plans. Little is said of India from this period to the reign of Al-Mansoor, except in regard to the rebellion of Yezid in Khorassan, and the flight of his son to Scind. The eight sovereigns, who rapidly followed, were too much engaged with the Christians of the west and the Huns on the Caspian to think of India. Their armies were then in the heart of France, which was only saved from the Koran by their overthrow at Tours by Charles Martel.

Al-Mansoor, when only the lieutenant of the Caliph Abbas, held the government of Scind and of India, and made the island of Bekher on the Indus, and the adjacent Arore,‡ the ancient capital, his residence, naming it Mansoorah, and it was during his government that Bappa Rawul abandoned Cheetore for Iran.

The celebrated Haroon al Rashid, cotemporary of Charlemagne, in appropriating his immense empire amongst his sons, gave to the second, Al-Mamoon, Khorassan, Zabulistan, Cabulistan, Scind, and Hindustan§. Al-Mamoon on the death of Haroon, deposed his brother, and became caliph in A.H. 198 or A.D. 813, and ruled to 833, the exact period of the reign of Khoman, prince of Cheetore. The domestic history brings the enemy assailant of Cheetore from Zabulistan, and as the leader's name is given '*Mahmood Khorasan Put*,' there can be little doubt that it is an error arising from ignorance of the copyist, and should be *Mahmoon*.

Within twenty years after this event, the sword of conquest and conversion was withdrawn from India, and Scind was the only province left to Motawekel (A.D. 850), the grandson of Haroon, for a century after whom the

* Marigny (quoting El-Makin) Hist of the Arabians, vol ii p 283 Mod Univ Hist. vol ii p 47

† "The two young princesses, in order to revenge the death of their father, represented falsely to the Khalif that Mahommed Kasim had been connected with them. The Khalif, in a rage, gave order for Mahommed Kasim to be sewed up in a raw hide, and sent in that condition to court. When the mandate arrived at Tatta, Kasim was prepared to carry an expedition against Harchand, monarch of Kanouj. When he arrived at court, the Khalif shewed him to the daughters of Dahir, who expressed their joy upon beholding their father's murderer in such a condition." Ayeen Akbary, vol ii p 116.

‡ Arore is seven miles east of Bekher

§ Marigny vol iii p 83 Hist vol ii p 162

the state of India, while he prepared an army to invade it in person • a design which he never fulfilled The generals of the Caliph Ali made conquests in Scind, which they abandoned at Ali's death. While Yezid was governor of Khorassan several attempts were made on India, as also during the caliphate of Abdool Melek, but without any lasting results It was not till the reign of Walid* that any successful invasion took place He not only finally conquered Scind and the adjoining continent of India, but rendered tributary all that part of India on this side of the Ganges* What an exalted idea must we not form of the energy and rapidity of such conquests, when we find the arms of Islam at once on the Ganges and the Ebro, and two regal dynasties simultaneously cut off, that of Roderic the last of the Goths of Andaloos, and Dahir Despati in the valley of the Indus. It was in A H 99 (A D 718, S 777) that Mahomed bin Kasim vanquished and slew Dahir prince of Scind, after numerous conflicts Amongst the spoils of victory sent to the caliph on this occasion were the daughters of the subjugated monarch, who were the cause of Kasim's destruction,† when he was on the eve of carrying the war against Raja Harchund of Kanouj Some authorities state that he actually prosecuted it, and as Scind remained a dependency of the caliphate during several successive reigns, the successor of Kasim may have executed his plans Little is said of India from this period to the reign of Al-Mansoor, except in regard to the rebellion of Yezid in Khorassan, and the flight of his son to Scind The eight sovereigns, who rapidly followed, were too much engaged with the Christians of the west and the Huns on the Caspian to think of India. Their armies were then in the heart of France, which was only saved from the Koran by their overthrow at Tours by Charles Martel

Al-Mansoor, when only the lieutenant of the Caliph Abbas, held the government of Scind and of India, and made the island of Bekher on the Indus, and the adjacent Arore,‡ the ancient capital, his residence, naming it Mansoorah, and it was during his government that Bappa Rawul abandoned Cheetore for Iran.

The celebrated Haroon al Rashid, cotemporary of Charlemagne, in apportioning his immense empire amongst his sons, gave to the second, Al-Mamoon, Khorassan, Zabulistan, Cabulistan, Scind, and Hindusthan§ Al-Mamoon on the death of Haroon, deposed his brother, and became caliph in A H. 198 or A D 813, and ruled to 833, the exact period of the reign of Khoman, prince of Cheetore The domestic history brings the enemy assailant of Cheetore from Zabulistan. and as the leader's name is given *Mahmood Khorasan Put*, there can be little doubt that it is an error arising from ignorance of the copyist, and should be *Mahmoon*

Within twenty years after this event, the sword of conquest and conversion was withdrawn from India, and Scind was the only province left to Motawekel (A D, 850), the grandson of Haroon, for a century after whom the

* Marigny (quoting El-Makin) Hist of the Arabians, vol ii p 283 Mod Univ Hist. vol ii p 47

† "The two young princesses, in order to revenge the death of their father, represented falsely to the Khalif that Mahommed Kasim had been connected with them The Khalif, in a rage, gave order for Mahommed Kasim to be sewed up in a raw hide, and sent in that condition to court When the mandate arrived at Tatta, Kasim was prepared to carry an expedition against Harchand, monarch of Kanouj When he arrived at court, the Khalif shewed him to the daughters of Dahir, who expressed their joy upon beholding their father's murderer in such a condition" Ayeen Akbary, vol ii p 116.

‡ Arore is seven miles east of Bekher

§ Marigny, vol. iii p. 83. Univ. Hist. vol ii, p 162.

throne of Bagdad, like that of ancient Rome, was sold by her prætorians to the highest bidder. From this time we find no mention whatever of Hindusthan, or even of Scind, until Soobektegin,* governor of Khorassan, hoisted the standard of independent sovereignty at Gazni. In A.H. 365 (A.D. 975) he carried his arms across the Indus, forcing the inhabitants to abandon the religion of their ancestors, and to read the Koran from the altars of Bal and Gishna. Towards the close of this century he made his last invasion, accompanied by his son, the celebrated Mahmood, destined to be the scourge of the Hindu race, who early imbibed the paternal lesson inculcating the extirpation of infidels. Twelve several visitations did Mahmood make with his Tatar hordes, sweeping India of her riches, destroying her temples and architectural remains, and leaving the country plunged in poverty and ignorance. From the effect of these incursions she never recovered, for though she had a respite of a century between Mahmood and the final conquest, it was too short to repair what it had cost ages to rear the temples of Somnath, of Chetore, and Gwalior are but types of the magnificence of past times. The memorial of Sakti Kumari proves him to have been the cotemporary of Soobektegin, and to one of his son's visitations is attributed the destruction of the 'city of the sun' (Aitpur),† his capital.

HAVING thus condensed the little information afforded by Mahomedan historians of the connection between the caliphs of Bagdad and princes of Hind, from the first to the end of the fourth century of the Hijra, we shall revert to the first recorded attack on the Mori prince of Chetore, which brought Bappa into notice. This was either by Yezid or Mahomed bin Kasim from Scind. Though in the histories of the caliphs we can only expect to find recorded those expeditions which were successful, or had some lasting results, there are inroads of their revolted lieutenants or their frontier deputies which frequently, though indistinctly, alluded to in Hindu annals, have no place in Mahomedan records. Throughout the period mentioned there was a stir amongst the Hindu nations, in which we find confusion and dethronement from an unknown invader, who is described as coming sometimes by Scind, sometimes by sea, and not unfrequently as a demon and magician, but invariably as *mlcetcha*, or 'barbarian'.‡ From S. 750 to S. 780 (A.D. 694 to 724), the annals of the Yadus, the Chohans the Chawuhas, and the Gehlotes bear evidence to simultaneous convulsions, in their respective houses at this period. In S. 750 (A.H. 75), the Yadu Bhatti was driven from his capital Salpura in the Punjab, across the Sutledge into the Indian desert the invader named Ferid. At the same period, Manika Rae, the Chohan prince of Ajmeer, was assailed, and slain.

* His father's name was Aleptegin, termed a slave by Ferishta and his authorities, though El-Makin gives him an ancestor in Yezdegerd.

† *Art* contracted from *Aditya* hence *Art-wari*, 'Sun-day'.

‡ Even from the puerilities of Hindu legends something may be extracted. A Mendicant dervish, called Roshun Ali (i.e. the light of Ali), had found his way to Guh Beethi (the ancient name of the Ajmeer fortress), and having thrust his hand into a vessel of curds destined for the Rajah, had his finger cut off. The disjoined member flew to Mecca, and was recognized as belonging to the saint. An army was equipped in the disguise of horse-merchants, which invaded Ajmeer, whose prince was slain. May we not gather from this incident, that an insult to the first Islamite missionary in the person of Roshun Ali, brought upon the prince the arms of the Caliph? The same Chohan legends state that Ajpal was prince of Ajmeer at this time, that in this invasion by sea he hastened to Anjar (on the coast of Cutch), where he held the 'guard of the ocean' (*Samoodha ka Chouky*), where he fell in opposing the landing. An altar was erected on the spot, on which was sculptured the figure of the prince on horseback, with his lance at rest, and which still annually attracts multitudes at the 'fair (Mela) of Ajpal'.

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This attack on the Mori prince was defeated chiefly through the bravery of the youthful Gehlote. The foe from Gujibund, though stated to have advanced by Mathura, retreated by Saurashtra and Scind, pursued by Bappa. He found the ancient seat of his ancestors, Gajni,* still in the possession of "the Assoor" a term as well as *mletcha*, or 'barbarian,' always given to the Islamite at this period. Selim, who held Gajni, was attacked and forced to surrender, and Bappa inducted into this stronghold of his ancestors a nephew of his own. It is no less singular than honourable to their veracity, that the annals should record the fact, so contrary to their religion, of Bappa having married the daughter of the conquered Selim, and we have a right to infer that it was from the influence acquired by this union, that he ultimately abandoned the sovereignty of Mewar and the title of 'Hindua Sooraj,' to become the founder of the 'one hundred and thirty tribes of Nosheyra Pathans' of the west. It is fair to conclude from all these notices regarding the founder of the Gehlote race in Cheetore, that he must have abjured his faith for that of Islam, and it is probable (though the surmise must ever remain unproved), that under some new title applicable to such change, we may have, in one of the early distinguished leaders of the faith, the ancestor of Gehlotes.

Let us now proceed to the next irruption of the Islamite invaders in the reign of Khoman, from A D 812 to 836. Though the leader of this "attack is styled 'Mahmood Khorasan Put,' it is evident from the catalogue of Hindu princes who came to defend Cheetore, that this lord of Khorassan' was at least two centuries before the son of Soobektegin, and as the period is in perfect accordance with the partition of the caliphate by Haroon amongst his sons, we can have no hesitation in assigning such invasion to Mahmoon, to whose share was allotted Khorassan, Scind, and the Indian dependencies. The records of this period are too scanty to admit of our passing over in silence even a barren catalogue of names, which, as texts, with the aid of collateral information, may prove of some benefit to the future antiquarian and historian.

" From Gajni came the Gehlote, the Tak from Aser from Nadolaye " the Chohan the Chalook from Rahirgurh, from Set Bunder the Jirkeria, " from Mundore the Khairavi, from Mangrole the Macwahana, from Jeitgurh " the Jona, from Taragurh the Rewur, the Cutchwaha from Nirwur; from " Sanchole the Kalum, from Joengurh the Dussanoh, from Ajmeer the Gor, " from Lohadurgurh the Chundano from Kasoondi the Dor, from Delhi the " Tuar, from Patun the Chawura, preserver of royalty (*Rajdhur*) from " Jhalore the Sonigurra, from Sirohi the Deora from Gagrown the Keechle, " the Jadoo from Joonagurh the Jhala from Patri from Kanouj the Rah- " tore, from Chotiala the Billa, from Perungurh the Gohil from Jesulgurh the Bhatti, the Boosa from Lahore, the Sankla from Roncja, the Sehut from

the temple of Naddo, at 202 of the Vrat Samvat. He is mentioned both traditionally and in books, as the great supporter of the Jain faith, and the remains of temples dedicated to Jinhana, erected by this prince, yet exist at Ajmeer, on Abco, Komulmeer, and Girnar. See *Plates*.

* It has already been stated that the ancient name of Cambay was Gayni, or Gajni, whose ruins are three miles from the present city. There is also a Gajni on the estuary of the Myhee, and Abul Fuzil incidentally mentions a *Gujnagui* as one of the most important fortresses of Guzerat, belonging to Ahmed Shah, in attempting to obtain which by stratagem, his antagonist, Hoshung, king of Malwa, was made prisoner. I am unaware of the site of this place, though there are remains of an extensive fortress near the capital, founded by Ahmed, and which preserves no name. It may be the ancient Gujragui.

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The Jadu (Yadu) from Joonagruh (Girnar), was of the race of Crishna, and appeared long to have held possession of this territory, and the names of the Khengars, of this tribe, will remain as long as the stupendous monuments they reared on this sacred hill. Besides the Jadu, we find Saurashtra sending forth the Jhalas, the Ballas, and the Gohils, to the aid of the descendant of the lord of Ballabhipura, whose paramount authority they once all acknowledged, and who appeared to have long maintained influence in that distant region.

Of the tribe of Boosa, who left their capital, Lahore, to succour Cheetore, we have no mention, further than the name being enumerated amongst the unassigned tribes of Rajpoots. Ferishta frequently notices the prince of Lahore in the early progress of Islamism, though he does not tell us the name of the tribe. In the reign of the caliph Al-Mansoor, A H 143 (A D 761), the Afghans of Kirman and Peshawur, who according to this authority were a Coptic colony expelled from Egypt, had increased in such numbers as to abandon their residence about the 'hill of Suliman,' and crossing the Indus, wrested possessions from the Hindu princes of Lahore. This frontier warfare with a tribe which, though it had certainly not then embraced the faith of Islam, brought to their succour the forces of the caliph in Zabulistan, so that in five months, seventy battles were fought with varied success; but the last, in which the Lahore prince carried his arms to Peshawur,† produced a peace. Hence arose an union of interests between them and the hill tribe of Ghiker, and all the Kohistan west of the Indus was ceded to them, on the condition of guarding this barrier into Hindusthan against invasion. For this purpose the fortress of Khyber was erected in the chief pass of the Koh-i-Damaun. For two centuries after this event Ferishta is silent on this frontier warfare, stating that henceforth Hindusthan was only accessible through Scind. When Alptegin first crossed the Indus, the prince of Lahore and the Afghans still maintained this alliance and united to oppose him. Jeipal was then prince of Lahore and it is on this event that Ferishta, for the first time, mentions the tribe of Bhatti,‡ "at the advice of whose prince" he conferred the command of the united forces on an Afghan chief," to whom he assigned the provinces of Mooltan and Limgham. From this junction of interests the princes of Lahore enjoyed comparative security, until Soobektegin and Mahmood compelled the Afghans to serve them. Then Lahore was captured. The territory dependent upon Lahore, at this period, extended from Sirhind to Limgham, and from Cashmere to Mooltan. Bhatinda divided with Lahore the residence of its princes. Their first encounter was at Limgham, on which occasion young Mahmood first distinguished himself, and as the historian says, "the eyes of the heavens were obscured at seeing his deeds"§. A tributary engagement was the result, which Jeipal soon broke, and being aided by levies from all the princes of Hindusthan, marched an army of one hundred thousand men against Soobektegin, and was again defeated on the banks of the Indus. He was at length invested and taken in Bhatinda.

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† The scene of action was between Peshawur and Kirman, the latter lying ninety miles south-west of the former

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Bhartibhut (familiarily Bhatto) succeeded. In his reign, and in that of his successor, the territory dependent on Cheetore was greatly increased. All the forest tribes, from the banks of the Myhie to Aboe, were subjugated, and strongholds erected, of which Dhorungurh and Ujagurh still remain to maintain them. He established no less than thuteen* of his sons in independent possessions in Malwa and Guzerat, and these were distinguished as the Bhatewra Gehlotes

We shall now leap over fifteen generations, which, though affording a few interesting facts to the antiquarian, would not amuse the general reader. We will rest satisfied with stating, that the Chohans of Ajmeer and the Gehlotes of Cheetore were alternately friends and foes that Doorlub Chohan was slain by Beisi Raoul in a grand battle fought at Kowario, of which the Chohan annals state 'that then princes were now so powerful as to oppose the chief of Cheetore' Again, in the next reign, we find the renowned Beesuldeo, son of Doorlub, combining with Raoul Tejsi of Cheetore to oppose the progress of Islamite invasion facts recorded by inscriptions as well as by the annals. We may close these remarks on the fifteen princes, from Khoman to Samarsi, with the words of Gibbon on the dark period of Guelphic annals "It may be presumed that they were illiterate and valiant, that they plundered in their youth, and reared churches in old age, that they were fond of arms, horses, and hunting" and, we may add, continued "bickering with their vassals within, when left unemployed by the enemy from without

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the Lieutenants of the Caliph at Arore, occasionally redeeming their ancient possessions as far as the city of the Tak on the Indus. Their situation gave them little political interest in the affairs of Hindusthan until the period of Prithwi-Raj, one of whose principal leaders, Achilles, was the brother of the Bhatti prince. Anungapal, from this description, was justly entitled to be termed the paramount sovereign of Hindusthan, but he was the last of a dynasty of nineteen princes, who had occupied Delhi nearly four hundred years, from the time of the founder Beelum Deo, who, according to a manuscript in the author's possession, was only an opulent Thacoor when he assumed the ensigns of royalty in the then deserted Indraprastha, taking the name of Anungapal,* ever after titular in the family. The Chohans of Ajmeer owed at least homage to Delhi at this time, although Beesuldeo had rendered it almost nominal; and to Someswar, the fourth in descent, Anungapal was indebted for the preservation of this supremacy against the attempts of Kanouj, for which service he obtained the Tuari's daughter in marriage, the issue of which was Prithwi Raj, who when only eight years of age was proclaimed successor to the Delhi throne. Jeychund of Kanouj and Prithwi Raj bore the same relative situation to Anungapal: Beepal, the father of the former, as well as Someswar, having had a daughter of the Tuari to wife. This originated the rivalry between the Chohans and Rahtores which ended in the destruction of both. When Prithwi Raj mounted the throne of Delhi, Jeychund not only refused to acknowledge his supremacy, but set forth his own claims to this distinction. In these he was supported by the prince of Putun Anbulwara (the eternal foe of the Chohans), and likewise by the Purihars of Mundore. But the affront given by the latter, in refusing to fulfil the contract of bestowing his daughter on the young Chohan, brought on a warfare, in which this first essay was but the presage of his future fame. Kanouj and Putun had recourse to the dangerous expedient of entertaining bands of Tatars through whom the sovereign of Gazni was enabled to take advantage of their internal broils.

Samarsi, prince of Cheetore, had married the sister of Prithwi Raj, and their personal characters, as well as this tie, bound them to each other throughout all these commotions, until the last fatal battle on the Caggar. From these feuds Hindusthan never was free. But unrelenting enmity was not a part of their character: having displayed the valour of the tribe, the bard or Nestor of the day would step in, and a marriage would conciliate and maintain in friendship such foes for two generations. From time immemorial such has been the political state of India, as represented by their own epics, or in Arabian or Persian histories: thus always the prey of foreigners, and destined to remain so. Samarsi had to contend both with the princes of Putun and Kanouj; and although the bard says, "he washed his blade in the Jumna," "the domestic annals slur over the circumstance of Sid Rae Jey Sing having actually made a conquest of Cheetore; for it is not only included in the eighteen capitals enumerated as appertaining to this prince, but the author discovered a tablet† in Cheetore, placed there by his successor, Komarpal bearing the date S 1206, the period of Samarsi's birth. The first occasion of Samarsi's aid being called in by the Chohan emperor was on the discovery of treasure at Nagore, amounting to seven millions of gold, the deposit of ancient

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verment are chiefly from the lips of Khoman,* and of his best episodes and allegories, whether on morals, rules for the guidance of ambassadors, choice of ministers, religious or social duties (but especially those of the Rajpoot to the sovereign), the wise prince of Cheetore is the general organ.

On the last of three day's desperate fighting Samarsi was slain, together with his son Calian, and thirteen thousand of his house-hold troops and most renowned chieftains. His beloved Pritba, on hearing the fatal issue, her husband slain, her brother captive, the heroes of Delhi and Cheetore "asleep on the banks of the Caggar, in "the wave of the steel," joined her lord through the flame, nor waited the advanced of the Tatar king, when Delhi was carried by storm, and the last stay of the Chohans, prince Ramsi, met death in the assault. The capture of Delhi and its monarch, the death of his ally of Cheetore, with the bravest and best of their troops, speedily ensured the further and final success of the Tatar arms; and when Kanouj fell, and the 'traitor to his nation met his fate in the waves of the Ganges, none were left to contend with Shabudin the possession of the regal seat of the Chohan. Scenes of devastation, plunder, and massacre commenced, which lasted through ages, during which nearly all that was sacred in religion or celebrated in art was destroyed by these ruthless and barbarous invaders. The noble Rajpoot, with a spirit of constancy and enduring courage, seized every opportunity to turn upon his oppressor. By his perseverance and valour he wore out entire dynasties of foes, alternately yielding 'to his fate,' or restricting the circle of conquest. Every road in Rajasthan was moistened with torrents of blood of the spoiled and the spoiler. But all was of no avail; fresh supplies were ever pouring in, and dynasty succeeded dynasty, her to the same remorseless feeling which sanctified murder, legalized spoliation, and deified destruction. In these desperate conflicts entire tribes were swept away, whose names are the only memento of their former existence and celebrity.

What nation on earth would have maintained the semblance of civilization, the spirit or the customs of their forefathers, during so many centuries of overwhelming depression, but one of such singular character as the Rajpoot? Though ardent and reckless, he can, when required, subside into forbearance and apparent apathy, and reserve himself for the opportunity of revenge. Rajasthan exhibits the sole example in the history of mankind, of a people withstanding every outrage barbarity can inflict, or human nature sustain, from a foe whose religion commands annihilation, and bent to the earth, yet rising buoyant from the pressure, and making calamity a whetstone to courage. How did the Britons at once sink under the Romans, and in vain strive to save their groves, their druids, or the altars of Bal from destruction! To the Saxons they alike succumbed, they, again, to the Danes, and this heterogeneous breed to the Normans. Empire was lost and gained by a single battle, and the laws and religion of the conquered merged in those of the conquerors. Contrast with these the Rajpoots: not an iota of their religion or customs have they lost, though many a foot of land. Some of their states have been expunged from the map of dominion, and, as a punishment of national infidelity, the pride of the Rahtore, and the glory of the Chalook, the overgrown Kanouj and gorgeous Anhulwarra, are forgotten names! Mewar alone, the sacred bulwark of religion, never compromised her

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a period of great distraction, and appears to have been well calculated, not only to uphold the fallen fortunes of the state, but to rescue them from utter ruin. His reign is the more remarkable by contrast with his successors, nine of whom are "pushed from their stools" in the same or even a shorter period than that during which he upheld the dignity.

From Rahup to Lakumsi, in the short space of half a century, nine princes of Cheetore were crowned, and at nearly equal intervals of time followed each other to 'the mansions of the snn'. Of these nine, six fell in battle. Nor did they meet their fate at home, but in a chivalrous enterprize to redeem the sacred Gya from the pollution of the barbarian. For this object these princes successively fell, but such devotion inspired fear, if not pity or conviction, and the bigot renounced the impiety which Puthimull purchased with this blood, and until Alla-oo-din's reign, this outrage to their prejudices was renounced. But in this interval they had lost their capital, for it is stated as the only occurrence in Bhonsi's* reign, that he "recovered Cheetor" and made the name of Rana be acknowledged by all. Two memorials are preserved of the nine princes from Rahup to Lakumsi, and of the same character confusion and strife within and without. We will, therefore, pass over these to another grand event in the vicissitudes of this house, which possesses more of romance than of history, though the facts are undoubted.

* His second son Chandia, obtained an appanage on the Chumbul, and his issue, well known as Chanderawuts, constituted one of the most powerful vassal clans of Mewar. Rampura (Bhanpura) was their residence, yielding a revenue of nine lacks (£110,000), held on the tenure of service, which from an original grant in my possession from Rana Juggut Sing to his nephew Madhu Sing, afterwards prince of Ambar, was two thousand horse and foot (see p 154), and the fine of investiture was seventy-five thousand rupees. Madhu Sing when prince of Ambar did what was invalid as well as ungrateful, he made over this domain, granted during his misfortunes, to Holkar, the first limb lopped off Mewar. The Chanderawat proprietor continued, however, to possess a portion of the original estate with the fortress of Amud, which it maintained throughout all the troubles of Rajwara till A D 1821. It shews the attachment to custom, that the young Rao applied and received 'the sword' of investiture from his old lord paramount, the Rana, though dependent on Holkar's forbearance. But a minority is proverbially dangerous in India. Disorder from party plots made Amud troublesome to Holkar's government, which as his ally and preserver of tranquility we suppressed by blowing up the walls of the fortress. This is one of many instances of the harsh, uncompromising nature of our power, and the anomalous description of our alliances with the Rypoots. However necessary to repress the disorder arising from the claims of ancient proprietors and the recent rights of Holkar, or the new proprietor, Guffoor Khan, yet surmounting princes and the general population, who know the history of past times, lament to see a name of five hundred years' duration thus summarily extinguished, which chiefly benefits an upstart Pathan. Such the vortex of the ambiguous, irregular, and unsystematic policy which marks many of our alliances, which protect too often but to injury, and gives to our office of general arbitrator and high constable of Rajasthan a harsh and unfeeling character.

Much of this arises from ignorance of the past history, much from disregard of the peculiar usages of the people, or from that expediency which too often comes in contact with moral fitness, which will go on until the day predicted by the Nestor of India, when "one *sacca* (seal) alone will be used in Hindusthan."

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to the royal camp. In each was placed one of the bravest of the defenders of Cheetore, borne by six armed soldiers disguised as litter-porters. They reached the camp. The royal tents were enclosed with *lanats* (walls of cloth), the litters were deposited, and half an hour was granted for a parting interview between the Hindu prince and his bride. They then placed their prince in a litter and returned with him, while the greater number (the supposed damsels) remained to accompany the fun to Delhi. But Alla had no intention to permit Bheemsi's return, and was becoming jealous of the long interview he enjoyed, when, instead of the prince and Pudmini, the devoted band issued from their litters: but Alla was too well guarded. Pursuit ordered, while these covered the retreat till they perished to a man. A fleet horse was in reserve for Bheemsi, on which he was placed, and in safety ascended the fort, at whose outer gate the host of Alla was encountered. The choicest of the heroes of Cheetore met the assault. With Gorah and Badul at their head, animated by the noblest sentiments, the deliverance of their chief and honour of their queen, they devoted themselves to destruction, and few were the survivors of this slaughter of the flower of Mewar. For a time Alla was defeated in his object, and the havoc they had made in his ranks, joined to the dread of their determined resistance, obliged him to desist from the enterprise.

Mention has already been made of the adjuration, "by the sin of the sack of Cheetore." Of these sacks they enumerate *three and a half*. This is the 'half.' for though the city was not stormed, the best and bravest were cut off (*saka*). It is described with great animation in the *Khoman Rasa*. Badul was but a stripling of twelve, but the Rajpoot expects wonders from this early age. He escaped, though wounded, and a dialogue ensues between him and his uncle's wife, who desires him to relate how her lord conducted himself ere she joins him. The stripling replies "He was the reaper of the harvest of battle. I followed his steps as the humble gleaner of his sword. On the gory bed of honour he spread a carpet of the slain, a barbarian prince his pillow, he laid him down, and sleeps surrounded by the foe." Again she said "tell me, Badul, how did my love (*peccar*) behave?" "Oh! mother, how further describe his deeds, when he left no foe to dread or admire him?" She smiled farewell to the boy, and adding, "my lord will chide my delay," sprung into the flame.

Alla-o-din, having recruited his strength, returned to his object, Cheetore. The annals state this to have been in S 1346 (A.D. 1290), but Ferishta gives at date thirteen years later. They had not yet recovered the loss of so many valiant men who had sacrificed themselves for their prince's safety, and Alla carried on his attacks more closely, and at length obtained the hill at the southern point, where he entrenched himself. They still pretend to point out his trenches but so many have been formed by subsequent attacks that we cannot credit the assertion. The poet has found in the disastrous issue of this seize admirable materials for his song. He represents the Rana, after an arduous day, stretched on his pallet, and during a night of watchful anxiety, pondering on the means by which he might preserve from the general destruction one at least of his twelve sons, when a voice broke on his solitude, exclaiming "*Myn bhooka ho*,"* and raising his eyes, he saw, by the dim glare of the cheragh,† advancing between the granite columns, the

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* 'I am hungry'

† Lamp.

eye has penetrated its gloom, and superstition has placed as its guardian a huge serpent, whose "venomous breath" extinguishes the light which might guide intruders* to "the place of sacrifice."

Thus fell, in A.D. 1303, this celebrated capital, in the round of conquest of Alla-o-din, one of the most vigorous and warlike sovereigns who have occupied the throne of India. In success, and in one of the means of attainment, a bigotted hypocrisy, he bore a striking resemblance to Aorungzebe, and the title of 'Secunder Sanı,' or the second Alexander, which he assumed and impressed on his coins, was no idle vaunt. The proud Anhulwara, the ancient Dhar and Avanti, Mundore and Deogir, the seats of the Solankis, the Pramaras, the Puriharas and Taks, the entire Agnicula race, were overturned for ever by Alla Jessulmeer, Gagrown, Boondi, the abodes of the Bhattı, the Keechee, and the Hara, with many of minor importance, suffered all the horrors of assault from this foe of the race, though destined again to raise their heads. The Rahtores of Marwar and the Cutchwahas of Ambar were yet in a state of insignificance the former were slowly creeping into notice as the vassals of the Puriharas, while the latter could scarcely withstand the attacks of the original Meena population. Alla remained in Cheetore some days, admiring the grandeur of his conquest, and having committed every act of barbarity and wanton dilapidation which a bigotted zeal could suggest, overthrowing the temples and other monuments of art, he delivered the city in charge to Maldeo, the chief of Jhalore, whom he had conquered and enrolled amongst his vassals. The palace of Bheem and the fair Pudmini alone appears to have escaped the wrath of Alla, it would be pleasing could we suppose any kinder sentiment suggested the exception, which enables the author of these annals to exhibit the abode of the fair of Ceylon.

The survivor of Cheetore, Rana Ajeysi, was now in security at Kailwarra, a town situated in the heart of the Aravali mountains, the western boundary, of Mewar, to which its princes had been indebted for twelve centuries of dominion. Kailwarra is at the highest part of one of its most extensive valleys termed the Shero Nalla, the richest district of this alpine region. Guarded by faithful adherents, Ajeysi cherished for future occasion the wrecks of Mewar. It was the last behest of his father, that when he attained 'one hundred years' (a figurative expression for dying), the son of Ursı, the elder brother, should succeed him. This injunction, from the deficiency of the qualities requisite at such a juncture in his own sons, met a ready compliance. Hamır was this son, destined to redeem the promise of the genius of Cheetore and the lost honours of his race, and whose birth and early history fill many a page of their annals. His father, Ursı, being out on a hunting excursion in the forest of Ondwa with some young chiefs of the court, in pursuit of the boar entered a field of maize, when a female offered to drive out the game. Pulling one of the stalks of maize, which grows to the height of ten or twelve feet, she pointed it, and mounting the platform made to watch the corn, impaled the hog, dragged him before the hunters, and departed. Though accustomed to feats of strength and heroism from the nervous arms of their country-women, the act surprised them. They descended to the stream at hand, and prepared

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eye has penetrated its gloom, and superstition has placed as its guardian a huge serpent, whose "venomous breath" extinguishes the light which might guide intruders* to "the place of sacrifice."

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Hamir succeeded in S 1357 (A D 1301), and had sixty-four years granted to him to redeem his country from the ruins of the past century, which period had elapsed since India ceased to own the paramount sway of her native princes. The day on which he assumed the ensigns of rule he gave, in the *teeka dowl*, an earnest of his future energy, which he signalized by a rapid inroad in the heart of the country of the predatory Balaicha, and captured their stronghold Possahio. We may here explain the nature of this custom of a barbaric chivalry. The *teeka dowl* signifies the foray of inauguration, which obtained from time immemorial on such events, and is yet maintained where any semblance of hostility will allow its execution. On the morning of installation, having previously received the *teeka* of sovereignty, the prince at the head of his retainers makes a foray into the territory of any one with whom he may have a feud, or with whom he may be indifferent as to exciting one. He captures a stronghold or plunders a town, and return with the trophies. If amity should prevail with all around, which the prince cares not to disturb, they have still a mock representation of the custom. For many reigns after the Jeipur princes united their fortunes to the throne of Delhi, their frontier town, Malpura, was the object of the *teeka dowl* of the princes of Mewar.

"When Ajmal* went another road," as the bard figuratively describes the demise of Rana Ajeysi, "the son of Ursi unsheathed the sword, thence "never stanger to his hand" Maldeo remained with the royal garrison in Cheetore, but Hamir desolated their plains, and left to his enemies only the fortified towns which could safely be inhabited. He commanded all who owned his sovereignty either to quit their abodes, and retire with their families to the shelter of the hills on the eastern and western frontiers, or share the fate of the public enemy. The roads were rendered impassable from his parties, who issued from their retreats in the Aravali, the security of which baffled pursuit. This destructive policy of laying waste the resources of their own country, and from this asylum attacking their foes as opportunity offered, has obtained from the time of Mahmood of Ghazni in the tenth, to Mahomed, the last who merited the name of Emperor of Delhi, in the eighteenth century.

Hamir made Kailwarra† his residence, which soon became the chief retreat of the emigrants from the plains. The situation was admirably chosen, being covered by several ranges, guarded by intricate defiles, and situated at the foot of a pass leading over the mountain into a still more inaccessible retreat (where Komulmeer now stands),‡ well watered and wooded, with abundance of pastures and excellent indigenous fruits and roots. This tract, above fifty miles in breadth, is twelve hundred feet above the level of the plains and three thousand above the sea, with a considerable quantity of arable land, and free communication to obtain supplies by the passes of the western declivity from Marwar, Guzerat, or the friendly Bhils of the west, to whom this house owes a large debt of gratitude. On various occasions, the

present chief Sheodan Sing, presumptive heir to Cheetore - Two noble lines were reared from princes of Cheetore expelled on similar occasions, those of Sevaji and the Ghorkas of Nepal.

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Mehta tribe With his wife so obtained, and the scribe whose talents remained for trial, he returned in a fortnight to Kailwarra. Kaitsi was the fruit of this marriage, on which occasion Maldeo made over all the hill tracts to Hamir. Kaitsi was a year old when one of the penates (Kaitr Pal) was found at fault, on which she wrote to her parents to invite her to Cheetore, that the infant might be placed before the shrine of the deity. Escorted by a party from Cheetore, with her child she entered its walls; and instructed by the Mehta, she gained over the troops who were left, for the Rao had gone with his chief adherents against the Mers of Madaria. Hamir was at hand. Notice that all was ready reached him at Bagore. Still he met opposition that had nearly defeated the scheme, but having forced admission, his sword overcame every obstacle, and the oath of allegiance (*an*) was proclaimed from the palace of his fathers.

The Sonigurra on his return was met with 'a salute of arabas,'* and Maldeo himself carried the account of his loss to the Ghulji king Mahmood, who had succeeded Alla. The 'standard of the sun' once more shone refulgent from the wall of Cheetore, and was the signal for return to their ancient abodes from their hills and hiding-places to the adherents of Hamir. The valleys of Komulmeer and the western highlands poured forth their 'streams of men,' while every chief of true Hindu blood rejoiced at the prospect of once more throwing off the barbarian yoke. So powerful was this feeling, and with such activity and skill did Hamir follow up this favour of fortune that he marched to meet Mahmood, who was advancing to recover his lost possession. The king unwisely directed his march by the eastern plateau, where numbers were rendered useless by the intricacies of the country. Of the three steppes which mark the physiognomy of this tract, from the first ascent from the plain of Mewar to the descent at the Chumbul, the king had encamped on the central, at Singolli where he was attacked, defeated, and made prisoner by Hamir, who slew Hari Sing, brother of Bunbeer, in single combat. The king suffered a confinement of three months in Cheetore, nor was liberated till he had surrendered Ajmeer, Rinthumbore, Nagore, and Sooe Sopur, besides paying fifty lacks of rupees and one hundred elephants. Hamir would exact no promise of cessation from further inroads, but contented hims lf with assuring him that from such he should be prepared to defend Cheetore, not within, but without the walls.†

Bunbeer, the son of Maldeo, offered to serve Hamir, who assigned the districts of Neemutch, Jeerun, Ruttunpur, and the Kairar, to maintain the family of his wife in becoming dignity, and as he gave the grant he remarked: "eat, serve, and be faithful. You were once the servant of a Toork, but now of a Hindu of your own faith; for I have but taken back my own, the rock moistened by the blood of my ancestors, the gift of the deity I adore, and who will maintain me in it, nor shall I endanger it by the worship of a fair face, as did my predecessor." Bunbeer shortly after carried Bhynsrore by assault, and this ancient possession guarding the Chumbul was again added to Mewar. The Chieftains of Rajasthan rejoiced once more to see a Hindu take the lead, paid willing homage, and aided him with service when required.

Hamir was the sole Hindu prince of power now left in India. all the ancient dynasties were crushed, and the ancestors of the present princes

* A kind of arquebuss.

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figurative. We have no evidence for the gold; though silver, tin, copper, lead, and antimony, were yielded in abundance (the first two from the same matrix), but the tin that has been extracted for many years past yields but a small portion of silver.* Lakha Rana defeated the Sankla Rajpoots of Nagarchal,† at Ambar. He encountered the emperor Mahomed Shah Lodi, and on one occasion defeated a royal army at Bednore, but he carried the war to Gya, and in driving the barbarian from this sacred place, was slain. Lakha is a name of celebrity, as a patron of the arts and benefactor of his country. He excavated many reservoirs and lakes, raised immense ramparts to dam their waters, besides erecting strongholds. The riches of the mines of Jawura were expended to rebuild the temples and palaces levelled by Alla. A portion of his own palace yet exists, in the same style of architecture as that, more ancient, of Rutna and the fair Pudmini, and a minster (*mundir*) dedicated to the creator (Bramha), an enormous and costly fabric, is yet entire. Being to "the one," and consequently containing no idol, it may thus have escaped the ruthless fury of the invaders.

Lakha had a numerous progeny, who have left their clans called after them, as the Loonawuts and Doolawuts now the sturdy allodial proprietors of the alpine regions bordering on Oguna, Panora, and other tracts in the Aravalli‡. But a circumstance which set aside the rights of primogeniture, and transferred the crown of Cheetore from his eldest son, Chonda, to the younger, Mokul, had nearly carried it to another line. The consequences of making the elder branch a powerful vassal clan with claims to the throne, and which have been the chief cause of its subsequent prostration, we will reserve for another chapter.

* They have long been abandoned, the miners are extinct, and the protecting deities of miners are unable to get even a flower placed on their shrines, though some have been re-consecrated by the Bhils, who have converted Latchmi into Seetlamata (Juno Lucina), whom the Bhil females invoke to pass them through danger.

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‡ The Sarungdeote chief of Kanorh (on the borders of Chuppun), one of the sixteen lords of Mewar, is also a descendant of Lakha, as are some of the tribes of Sondwara, about Fir-furah and the ravines of the Cal Sunde.

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from the troubles of 'second birth,'* and borne from the scene of probation in celestial cars by the Apsaras,† was introduced at once into the 'realm of the sun.'‡ Ere, however, the Rana of Cheetore journeyed to this bourne, he was desirous to leave his throne unexposed to civil strife. The subject of succession had never been renewed, but discussing with Chonda his warlike pilgrimage to Gya, from which he might not return, he sounded him by asking what estates should be settled on Mokul. "The throne of Cheetore," was the honest reply; and to set suspicion at rest, he desired that the ceremony of installation should be performed previous to Lakha's departure. Chonda was the first to pay homage and swear obedience and fidelity to his future sovereign, reserving, as the recompense of his renunciation, the first place in the councils, and stipulating that in all grants to the vassals of the crown, his symbol (the lance), should be superadded to the autograph of the prince. In all grants the lance of Saloombra§ still precedes the monogram of the Rana ||

The sacrifice of Chonda to offended delicacy and filial respect was great, for he had all the qualities requisite for command. Brave, frank, and skilful, he conducted all public affairs after his father's departure and death, to the benefit of the minor and the state. The queen-mother, however, who is admitted as the natural guardian of her infant's rights on all such occasions, felt umbrage and discontent at her loss of power, forgetting that, but for Chonda, she would never have been mother to the Rana of Mewar. She watched with a jealous eye all his proceedings, but it was only through the medium of suspicion she could accuse the integrity of Chonda, and she artfully asserted that, under colour of directing state affairs, he was exercising absolute sovereignty, and that if he did not assume the title of Rana, he would reduce it to an empty name. Chonda, knowing the purity of his own motives, made liberal allowance for maternal solicitude, but upbraiding the queen with the injustice of her suspicions, and advising a vigilant care to the rights of Sesodias, he retired to the court of Mandoo, then rising into notice, where he was received with the highest distinctions, and the district of Hallar was assigned to him by the King.

His departure was the signal for an influx of the kindred of the queen from Mundore. Her brother Joda (who afterwards gave his name to Jodhpur) was the first, and was soon followed by his father, Rao Rimmul, and numerous adherents, who deemed the arid region of Maroo des, and its rabri, or maize porridge, well exchanged for the fertile plains and wheaten bread of Mewar.

With his grandson on his knee, the old Rao "would sit on the throne of Bappa Rawul, on whose quitting him for play, the regal ensigns of Mewar waved over the head of Mundore." This was more than the Sesodia nurse¶ (an important personage in all Hindu governments) could bear, and bursting

* This is a literal phrase, denoting further transmigration of the soul, which is always deemed a punishment. The seldier, who falls in battle in the faithful performance of his duty, is alone exempted, according to their martial mythology, from the pains of 'second birth.'

† The fair messengers of heaven

‡ *Suaj Mandal*

§ The abode of the chief of the various clans of Chondawut

|| Vide p 154

¶ The *Dhac*. The *Dhabhaes*, or 'foster-brothers,' often hold lands in perpetuity, and are employed in the most confidential places, on embassies, marriages, &c.

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§ The abode of the chief of the various clans of Chondawut

|| Vide p 154

¶ The *Dhac*. The *Dhabhaes*, or 'foster-brothers,' often hold lands in perpetuity, and are employed in the most confidential places, on embassies, marriages, &c.

reign Chonda and his band had reached the *Rampol*,* or upper gate, unchecked. Here, when challenged, they were neighbouring chieftains, who hearing of the feast at Gosoonda, had the honour to escort the prince home. The story obtained credit, but the main body, of which this was but the advance, presently coming up, the treachery was apparent. Chonda unsheathed his sword, and at his well-known shout the hunters were speedily in action. The Bhatti chief, taken by surprise, and unable to reach Chonda, launched his dagger at and wounded him, but was himself slain; the guards at the gates were cut to pieces, and the Rahtores hunted out and killed without mercy.

The end of Rao Rinmul was more ludicrous than tragical. Smitten with the charms of a Sesodia handmaid of the queen, who was compelled to his embrace, the old chief was in her arms, intoxicated with love, wine, and opium, and heard nothing of the tumult without. A woman's wit and revenge combined to make his end afford some compensation for her loss of honour. Gently rising, she bound him to his bed with his own Marywari turban.† nor did this disturb him, and the messengers of fate had entered ere the opiate allowed his eyes to open to a sense of his danger. Enraged, he in vain endeavoured to extricate himself and by some tortuosity of movement he got upon his legs, his pallet at his back like a shell or shield of defence. With no arms but a brass vessel of ablution, he levelled to the earth several of his assailants, when a ball from a matchlock extended him on the floor of the palace. His son Joda was in the lower town, and was indebted to the fleetness of his steed for escaping the fate of his father and kindred, whose bodies strewed the *terre-pleine* of Cheetore, the merited reward of their usurpation and treachery.

But Chonda's revenge was not yet satisfied. He pursued Rao Joda, who, unable to oppose him, took refuge with Hurba Sankla, leaving Mundore to its fate. This city Chonda entered by surprise, and holding it till his sons Kontotji and Munjaji arrived with reinforcements, the Rahtore treachery was repaid by their keeping possession of the capital during twelve years. We might here leave the future founder of Jodhpur, had not this feud led to the junction of the rich province of Godwar to Mewar, held for three centuries and again lost by treachery. It may yet involve a struggle between the Sesodias and Rahtores.

'Sweet are the uses of adversity.' To Joda it was the first step in the ladder of his eventual elevation. A century and a half had scarcely elapsed since a colony, the wreck of Kanouj, found an asylum, and at length a kingdom, taking possession of one capital and founding another, abandoning Mundore and erecting Jodhpur. But even Joda could never have hoped that his issue would have extended their sway from the valley of the Indus to within one hundred miles of the Jumna, and from the desert bordering on the Sutledge to the Aravali mountains that one hundred thousand swords should at once be in the hands of Rahtores, 'the sons of one father (*ek Bapea Betan*)'

If we slightly encroach upon the annals of Marwar, it is owing to its history and that of Mewar being here so interwoven, and the incidents these events gave birth so illustrative of the national character of each that

* *Ram-pal*, 'the gate of Rama.'

† Often sixty cubits in length.

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of Mundore. But wisely reflecting on the original aggression, and the superior power of Mewar, as well as his being indebted for his present success to foreign aid, Joda sued for peace, and offered as the *moondhati*, or 'price of blood,' and "to quench the feud" that the spot where Manja fell should be the future barrier of the two states. The entire province of Godwar was comprehended in the cession, which for three centuries withstood every contention, till the internal dissensions of the last half century, which grew out of the cause by which it was obtained, the change of succession in Mewar severed this most valuable acquisition.*

Who would imagine, after such deadly feuds between these rival states, that in the very next succession these hostile fiays were not only buried in oblivion, but that the prince of Marwar abjured "his turban and his bed" till he had revenged the assassination of the prince of Cheetore, and restored his infant heir to his rights? The annals of these states afford numerous instances of the same hasty, overbearing temperament governing all, easily moved to strife, impatient of revenge, and stedfast in its gratification. But this satisfied, resentment subsides. A daughter of the offender given to wife banishes its remembrance; and when the bard joins the lately rival names in the couplet, each will complacently curl his mustachio over his lip as he hears his "renown expand like the lotus," and thus "the feud is extinguished."

Thus have they gone on from time immemorial, and will continue, till what we may fear to contemplate. They have now neither friend nor foe but the British. The Tatar invader sleeps in his tomb, and the Mahratta depredator is muzzled and enchained. To return.

MOKUL, who obtained the throne by Chonda's surrender of his birth-right, was not destined long to enjoy the distinction, though he evinced qualities worthy of heading the Sesodias. He ascended the throne in S 1454 (A.D. 1398), at an important era in the history of India, when Timur, who had already established the race of Chaghtai in the kingdoms of central Asia, and laid prostrate the throne of Byzantium, turned his arms towards India. But it was not a field for his ambition, and the event is not even noticed in the annals of Mewar—a proof that it did not affect their repose. But they record an attempted invasion by the king of Delhi, which is erroneously stated to have been by Feroz Shah. A grandson of this prince had indeed been set up, and compelled to fly from the arms of Timur, and as the direction of his flight was Guzerat, it is not unlikely that the recorded attempt to penetrate by the passes of Mewar may have been his. Be this as it may, the Rana Mokul anticipated and met him beyond the passes of the Aravali, in the field of Raepur, and compelled him to abandon his enterprize. Pursuing his success, he took possession of Sambur and its salt lakes, and otherwise extended and strengthened his territory, which the distracted state of the empire consequent to Timur's invasion rendered a matter of difficulty. Mokul finished the palace commenced by Lakha, now a mass of ruins, and erected the shrine of Chatoor-bhooj, 'the four-armed deity,' in the western hills.

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the Chundanah, they issued forth to surprise the authors of so many evils. Arrived at the base of the rock, where the parapet was yet low, they commenced the escalade, aided by the thick foliage. The path was steep and rugged, and in the darkness of the night each had grasped his neighbour's skirt for security. Animated by a just revenge, the Chohan (Sooja) led the way, when on reaching a ledge of the rock the glaring eye-balls of a tigress flashed upon him. Undismayed, he squeezed the hand of the Rahtore prince who followed him, and who on perceiving the object of terror instantly buried his poignard in her heart. This omen was superb. They soon reached the summit. Some had ascended the parapet; others were scrambling over, when the minstrel slipping, fell, and his drum, which was to have accompanied his voice in singing the conquest, awoke by its crash the daughter of Chacha. Her father quieted her fears by saying it was only 'the thunder and the rains of Bhadoom' to fear God only and go to sleep, for their enemies were safe at Kailwa. At this moment the Rao and his party rushed in. Chacha and Maira had no time to avoid their fate. Chacha was cleft in two by the Chundanah while the Rahtore prince laid Maira at his feet, and the spoils of Ratakote were divided among the assailants.

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hundred thousand horse and foot and fourteen hundred elephants, gave them an entire defeat, carrying captive to Cheetore Mahmood, the Ghilji sovereign of Malwa.

Abul Fuzil relates this victory, and dilates on Koombho's greatness of soul in setting his enemy at liberty, not only without ransom but with gifts. Such is the character of the Hindu: a mixture of arrogance, political blindness, pride, and generosity. To spare a prostrate foe is the creed of the Hindu cavalier, and he carries all such maxims to excess. The annals, however, state that Mahmood was confined six months in Cheetore, and that the trophies of conquest were retained we have evidence from Baber, who mentions receiving from the son of his opponent, Sanga, the crown of Malwa king. But there is a more durable monument than this written record of victory: the triumphal pillar in Cheetore, whose inscriptions detail the event, "when, shaking the earth, the lords of Goojui-khund and Malwa, with armies "overwhelming as the ocean, invaded Medpat." Eleven years after this event Koombho laid the foundation of this column, which was completed in ten more: a period apparently too short to place "this ringlet on the brow "of Cheetore, which makes her look down upon Meiu with derision" We will leave it, with the aspiration that it may long continue a monument of the fortune of its founders

It would appear that the Malwa king afterwards united his arms with Koombho, as, in a victory gained over the imperial forces at Jhoonjoonoo, when "he planted his standard in Hissai," the Malwa troops were combined with those of Mewar. The imperial power had at this period greatly declined the Khootba was read in the mosques in the name of Timoor, and the Malwa king had defeated, single-handed, the last Ghorian sultan of Delhi

Of eighty-four fortresses for the defence of Mewar, thirty-two were erected by Khoombho. Inferior only to Cheetore is that stupendous work called after him Koombhomeei,* 'the hill of Koombho,' from its natural position, and the works he raised, impregnable to a native army. These works were on the site of a more ancient fortress, of which the mountaineers long held possession. Tradition ascribes it to Sumpit Raja, a Jain prince in the second century, and a descendant of Chandragupta, and the ancient Jain temples appear to confirm the tradition†. When Koombho captured Nagore he brought away the gates, with the statue of the god Hanuman, who gives his name to the gate which he still guards. He also erected a citadel on a peak of Aboo, within the fortress of the ancient Pramara, where he often resided. Its magazine and alarm-tower still bear Koombho's name, and in a rude temple the bronze effigies of Koombho and his father still receive divine honours. Centuries have passed since the princes of Mewar had influence here, but the incident marks the vivid remembrance of their condition. He fortified the passes between the western frontier and Aboo, and erected the the fort Vasunti near the present Sirohi, and that of Macheen, to defend the Shero Nalla and Deoguh against the *Marrs* of Aravali. He re-established Ahore and other smaller forts to overawe the Bhoomia‡ Bhil of Jarole and Panora, and defined the boundaries of Marwar and Mewar

* Pronounced *Koombhomeei*. See Plate

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Koombho had occupied the throne half a century, he had triumphed over the enemies of his race, fortified his country with strongholds, embellished it with temples, and with the superstructure of her fame had laid the foundation of his own - when, the year which should have been a jubilee was disgraced by the foulest blot in the annals; and his life, which nature was about to close, terminated by the poignard of an assassin that assassin, his son!

This happened S. 1525 (A.D. 1469) Ooda was the name of the parricide, whose unnatural ambition, and impatience to enjoy a short lustre of sovereignty, bereft of life the author of his existence. But such is the detestation which marks this unusual crime, that, like that of the Venetian traitor, his name is left a blank in the annals, nor is Ooda known but by the epithet *Hatiraro*, 'the murderer' Shunned by his kin, and compelled to look abroad for succour to maintain him on the throne polluted by his crime, Mewar in five years of illegitimate rule lost half the consequence which had cost so many to acquire. He made the Deora prince independent in Aboo, and bestowed Sambhur, Ajmeer, and adjacent districts, on the prince of Jodhpur* as the price of his friendship. But a prey to remorse, he felt that he could neither claim regard from, nor place any dependence upon, these princes, though he bribed them with provinces. He humbled himself before the king of Delhi, offering him a daughter in marriage to obtain his sanction to his authority, "but heaven manifested its vengeance to prevent this additional inquiry, and preserve the house of Bappa Rawul from dishonour." He had scarcely quitted the *divan* (*dewan-khaneh*), on taking leave of the king, when a flash of lightning struck the '*Hatiraro*' to the earth, whence he never arose. The bards pass over this period cursorily, as one of their race was the instrument of Ooda's crime.

There has always been a jealousy between the *Mangtas*, as they term all classes 'who extend the palm,' whether Brahmins, Yatis, Charuns, or Bhats; but since Hamir, the Charun influence had far eclipsed the rest. A Brahmin astrologer predicted Koombho's death through a Charun, and as the class had given other cause of offence, Koombho banished the fraternity of his dominions, resuming all their lands - a strong measure in those days, and which few would have had nerve to attempt or firmness to execute. The heir-apparent, Raemul who was exiled to Eidur for what his father deemed an impertinent curiosity,† had attached one of these bards to his suite, whose ingenuity got the edict set aside, and his race restored to their lands and prince's favour. Had they taken off the Brahmin's head, they might have falsified the prediction which unhappily was too soon fulfilled.‡

RAEMUL succeeded in S. 1530 (A.D. 1474) by his own valour to the seat of Koombho. He had fought and defeated the usurper, who on this occasion fled to the king of Delhi and offered him a daughter of Mewar. After his death in the manner described, the Delhi monarch, with Shesmul and Soorajmul, sons of the parricide, invaded Mewar, encamping at Siarh, now Nathadwara. The chiefs were faithful to their legitimate prince, Raemul, and aided

* Jodha laid the foundation of his new capital in S. 1515, ten years anterior to the event and the recording

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† See Plate. ‡ A powerful rain of 1820 when the author was residing at Oodipur, the Rana fell ill,

and trust them, as did the Roman brothers, to the omen which should be given by the priestess of Charunī Devi at Nahra Mugro,* the 'Tiger's Mount' They repaired to her abode, Prithwī Raj and Jemal entered first, and seated themselves on a pallet Sanga followed and took possession of the panther hide of the prophetess, his uncle, Surajmul, with one knee resting thereon Scarcely had Prithwī Raj disclosed their errand, when the sybil pointed to the panther-hide† as the decisive omen of sovereignty to Sanga, with a portion to his uncle They received the decree as did the twins of Rome Prithwī Raj drew his sword and would have falsified the omen, had not Surajmul stepped in and received the blow destined for Sanga, while the prophetess fled from their fury Surajmul and Prithwī Raj were exhausted with wounds and Sanga fled with five sword-cuts and an arrow in his eye, which destroyed the sight for ever He made for the sanctuary of Chutturbhooja, and passing Sevantee, took refuge with Beeda (Oodawut), who was accoutred for a journey, his steed standing by him Scarcely had he assisted the wounded heir of Mewar to alight when Jemal galloped up in pursuit The Rahtore guarded the sanctuary, and gave up his life in defence of his guest, who meanwhile escaped

Prithwī Raj recovered from his wound and Sanga, aware of his implacable enmity, had recourse to many expedients to avoid discovery He who at a future period leagued a hundred thousand men against the descendant of Timoor, was compelled to associate with goatherds, expelled the peasant's abode as too stupid to tend his cattle, and, precisely like our Alfred the great, having in charge some cakes of flour, was reproached with being more desirous of eating than tending them A few faithful Rajpoots found him in this state, and providing him with arms and a horse, they took service with Rao Kurimchand, Pramai, chief of Sreenugger,‡ and with him "ran the country" After one of these raids, Sanga one day alighted under a banian tree, and placing his dagger under his head, reposed, while two of his faithful Rajpoots whose name are preserved,§ prepared his repast, their steeds grazing by them. A ray of the sun penetrating the foliage, fell on Sanga's face, and discovered a snake which feeling the warmth, had uncoiled itself and was rearing its crest over the head of the exile a bird of omen|| had perched itself on the crested serpent, and was chattering aloud A goatherd named Mafoo, "versed in language of birds," passed at the moment Sanga awoke The prince repelled the proffered homage of the goatherd, who, however, had intimated to the Paramara chief that he was served by "royalty"¶ The Paramara kept the secret, and gave Sanga a daughter to wife, and protection till the tragical end of his brother called him to the throne

When the Rana heard of The quarrel which had newly deprived him of his heir, he banished Prithwī Raj, telling him that he might live on his bravery and maintain himself with strife With but five horse** Prithwī Raj quitted the paternal abode, and made for Baloch in Godwar These dissensions

* About ten miles east of Ooriput

† *Sighasun* is the ancient term for the Ill du throne, signifying 'the lion seat' Chauras, birds, who are all *Alaharagas*, 'great princes,' by courtesy have their seats of the hide of the lion, tiger, panther, or black antelope

‡ Near Ajmeer

§ Jey Sing Balco and Jemoo Sindil

|| Called the *devi*, about the size of the wagtail, and like it, black and white

¶ Cluthurdani

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Surajmul (the uncle), who had fomented these quarrels, resolved not to belie the prophetic if a crown lay in his path. The claims acquired from his parricidal parent were revived when Mewar had no sons to look to. Prithwi Raj on his return renewed the feud with Surajmul, whose "vaulting ambition" persuaded him that the crown was his destiny, and he plunged deep into treason to obtain it. He joined as partner in his schemes Sarungdeo, another descendant of Lakha Rana, and both repaired to Mozuffir, the sultan of Malwa. With his aid they assailed the southern frontier, and rapidly possessed themselves of Sadri, Bature, and a wide tract extending from Nye to Neematch, attempting even Cheetore. With the few troops at hand Raemul descended to punish the rebels, who met the attack on the river Gumbeeree. The Rana, fighting like a common soldier, had received two and twenty wounds, and was nearly falling through faintness, when Prithwi Raj joined him with one thousand fresh horse, and reanimated the battle. He selected his uncle Surajmul, whom he soon covered with wounds. Many had fallen on both sides, but neither party would yield, when worn out they mutually retired from the field, and bivouacked in sight of each other.

It will shew the manners and feelings so peculiar to the Rajpoot, to describe the meeting between the rival uncle and nephew—unique in the details of strife, perhaps, since the origin of man. It is taken from a MS of the Jhala chief who succeeded Surajmul in Sadri. Prithwi Raj visited his uncle, whom he found in a small tent reclining on a pallet, having just had "the barber" (*nae*) to sew up his wounds. He rose, and met his nephew with the customary respect, as if nothing unusual had occurred but the exertion caused some of the wounds to open afresh, when the following dialogue ensued.

Prithwi Raj "Well, uncle, how are your wounds?"

Surajmul "Quite healed, my child, since I have the pleasure of seeing you."

Prithwi Raj "But, uncle (*kaka*), I have not yet seen the Dewanji * I first ran to see you, and I am very hungry have you any thing to eat?"

Dinner was soon served, and the extraordinary pair sat down and "ate off the same platter,"† nor did Prithwi Raj hesitate to eat the "*pan*,"‡ presented on his taking leave.

Prithwi Raj "You and I will end our battle in the morning, uncle."

Soorajmul. "Very well, child, come early!"

They met—but Sarungdeo bore the brunt of the conflict, receiving thirty-five wounds. During "four gurnies§ swords and lances were plied, and "every tribe of Rajpoot lost numbers that day," but the rebels were defeated and fled to Sadri, and Prithwi Raj returned in triumph, though with seven wounds, to Cheetore. The rebels, however, did not relinquish their designs and many personal encounters took place between the uncle and nephew:

* 'Regent,' the title the Rana is most familiarly known by

† *Thala*, 'a brass platter' This is the highest mark of confidence and friendship

‡ This compound of the betel or areca-nut, cloves, mace, *teria japonica*, and prepared lime, is always taken after meals, and has not unfrequently been a medium for administering poison

§ Hours of twenty-two minutes each.

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Prithwi Raj was poisoned by his brother-in-law, of Aboo, whom he had punished for maltreating his sister, and afterwards confided in. His death was soon followed by that of Rana Racmul, who, though not equal to his predecessors, was greatly respected, and maintained the dignity of his station amidst no ordinary calamities.*

CHAPTER IX.

Accession of Rana Sanga State of the Mohamedan power Grandeur of Mewar Sanga's victories Invasions of India Baber's invasion, Defeats and kills the King of Delhi Opposed by Sanga Battle of Kanua Defeat of Sanga His death and character Accession of Rana Rutna His death Rana Bickramajeet His character Disgusts his nobles Cheetore invested by the King of Malwa. Storm of Cheetore Saca or immolation of the females Fall and plunder of Cheetore Hemayoon comes to us and He restores Cheetore to Bickramajeet, who is deposed by the nobles. Election of Bunbeer. Bickramajeet assassinated

SINGRAM, better known in the annals of Mewar as Sanga (called Sinka by the Mogul historians), succeeded in S 1565 (A.D. 1509). With this prince Mewar reached the summit of her prosperity. To use their own Metaphor, "he was the kullust on the pinnacle of her glory." From him we shall witness this glory on the wane, and though many rays of splendour illuminated her declining career, they served but to gild the ruin.

The imperial chain, since occupied by the Turki descendant of the Pandus, and the first and last of the Chohans, and which had been filled successively by the dynasties of Gazni and Ghor, the Ghilji and Lodi, was now shivered to pieces, and numerous petty thrones were constructed of its fragments. Mewar little dreaded these imperial puppets, 'when Amurath to Amurath succeeded,' and when four kings reigned simultaneously between Delhi and Benares‡. The kings of Malwa, though leagued with those of Guzerat, conjoined to the rebels, could make no impression on Mewar when Sanga led her heroes. Eighty thousand horse, seven Rajas of the highest rank, nine Raos, and one hundred and four chieftains bearing the titles of Rawul and Rawut, with five hundred war elephants, followed him into the field. The princes of Marwar and Ambar§ did him homage, and the Raos of Gwalior, Ajmeer, Sikri, Raesen, Kalpee, Chanderi, Boondi, Gagrown, Rampura, and Aboo, served him as tributaries or held of him in chief.

* The walls of his place are still pointed out

† The ball or urn which crowns the pinnacle (sila)

‡ Delhi, Biana, Kalpee and Joinpore

§ Prithwi Raj was yet but Rao of Ambar, a name now lost in Jyepur. The twelve sons of this prince formed the existing subdivisions or clans of the Cutchwahs, whose political consequence dates from Hemayoon, the son and successor of Baber.

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every other region of the world has always attended such concussions. Creeds have changed, races have mingled, and names have been effaced from the page of history, but in this corner of civilization we have no such result, and the Rajpoot remains the same singular being, concentrated in his prejudices, political and moral, as in the days of Alexander, desiring no change himself, and still less to cause any in others. Whatever be the conservative principle, it merits a philosophic analysis, but more a proper application and direction, by those to whom the destinies of this portion of the globe are confided; for in this remote spot there is a nucleus of energy, on which may accumulate a mass for our support, or our destruction.

To return: a descendant of the Turshka of the Jaxartes, the ancient foe of the children of Surya and Chandra, was destined to fulfil the prophetic Puran which foretold dominion "to the Turshka, the Yavan," and other foreign races, in Hind; and the conquered made a right application of the term Turk, both as regards its ancient and modern signification, when applied to the conquerors from Turkistan. Baber, the opponent of Sanga, was king of Ferghana, and of Turki race. His dominions were on both sides the Jaxartes, a portion of ancient Sakatai, or Saca-dwipa (Scythia), where dwelt Tomyris the Getic queen immortalized by Herodotus, and where her opponent erected Cyropolis, as did in after-times the Macedonian his most remote Alexandria. From this region did the same Gete, Jit, or Yuti, issue, to the destruction of Bactria, two centuries before the Christian era, and also five subsequent thereto found a kingdom in Northern India. Again, one thousand years later, Baber issued with his bands to the final subjugation of India. As affecting India alone, this portion of the globe merits deep attention, but as the "*officina gentium*," whence issued those hordes of Asi, Jits, or Yeuts (of whom the Angles were a branch), who peopled the shores of the Baltic, and the precursors of those Goths who under Attila and Alanic, altered the condition of Europe, its importance is vastly enhanced. But on this occasion it was not redundant population which made the descendant of Timoor and Jungheez abandon the Jaxartes for the Ganges, but unsuccessful ambition: for Baber quitted the delights of Samarcand as a fugitive, and commenced his enterprize, which gave him the throne of the Pandus, with less than two thousand adherents.

The Rajpoot prince had a worthy antagonist in the king of Ferghana. Like Sanga he was trained in the school of adversity, and like him, though his acts of personal heroism were even romantic, he tempered it with that discretion which looks to its results. In A D 1494, at the tender age of twelve, he succeeded to a kingdom, ere he was sixteen, he defeated several confederacies and conquered Samarcand, and in two short years again lost and regained it. His life was a tissue of successes and reverses, at one moment hailed lord of the chief kingdoms of Transoxiana at another flying, unattended, or putting all to hazard in desperate single combats, in one of which he slew five champions of his enemies. Driven at length from Ferghana, in despair he crossed the Hindu-Coosh, and in 1519 the Indus. Between the Punjab and Cabul he lingered seven years, ere he advanced to measure his sword with Ibrahim of Delhi. Fortune returned to his standard, Ibrahim was slain, his army routed and dispersed, and Delhi and Agra opened their gates to the fugitive king of Ferghana. His reflections on success evince it was his due. "not to me, oh God! but to thee, 'be the victory!'" says the

in this encampment, Baber remained near a fortnight, when he determined to renounce his besetting sin, and, merit superior, and to extricate him from his peril the *narrate* of his vow must be given in his own words. But the destruction of the wine flasks would appear only to have added to the existing consternation, and made him, as a last resort, appeal to their faith. Having addressed them in a speech of manly courage, though bordering on despair, he seized the happy moment that his exhortation elicited, to swear them on the Koran to conquer or perish†. Profiting by this excitement, he broke up his camp, to which he had been confined nearly a month, and marched in order of battle to

* "On Monday, the 23rd of the first Jemadi, I had mounted to survey my posts, and in the course of my ride was seriously "struck with the reflexion, that I had always resolved, "one time or another, to make an effectual repentance, and that some traces of a hankering "after the renunciation of forbidden works had ever remained in my heart. I said to myself "O, my soul."

(Persian Verse)

"How long wilt thou continue to take pleasure in sin?

"Repentance is not unpalatable—taste it

(Turki Verse)

"How great has been thy defilement from sin!

"How much pleasure thou didst take in despair!

"How long hast thou been the slave of thy passions!

"How much of thy life hast thou thrown away!

"Since thou hast set out on a holy war,

"Thou hast seen death before thine eyes for thy salvation.

"He who resolves to sacrifice his life to save himself,

"Shall attain that exalted state which thou knowest,

"Keep thyself far away from all forbidden enjoyments,

"Cleanse thyself from all thy sins."

"Having withdrawn myself from such temptation, I vowed never more to drink wine. "Having sent for the gold and silver goblets and cups with all the other utensils used for "drinking parties, I directed them to be broken and renounced the use of wine, purifying my mind. The fragments of the goblets and other utensils of gold and silver I directed to be divided among dervishes and the poor. The first person who followed me in my repentance was Asas, who also accompanied me in my resolution of ceasing to cut the beard, "and of allowing it to grow. That night and the following, numbers of Amirs and courtiers, "soldiers and persons not in the service, to the number of nearly three hundred men, made "vows of reformation. The wine which we had with us we poured on the ground. I ordered "that the wine brought by Baba Dost should have salt thrown into it, that it might be made "into vinegar. On the spot where the wine had been poured out I directed a wain to be sunk "and built of stone, and close by the wain an alms house to be erected. In the month of Mo "harrem in the year 935 when I went to visit Gualiar, in my way from Dholpur to Sikri, "I found this wain completed. I had previously made a vow, that if I gained the victory "over Rana Sanka the Pagan, I would remit the temgha (or stamp tax) levied from Musulmans. "At the time when I made my vow of penitence, Derwish Muhammed Sarban and Sheakh "Zin put me in mind of promise. I said, 'you did right to remind me of this. I renounce "the temgha in all my dominions so far as concerns 'Musulmans,' and I sent for my secretaries, and desired them to write and sent to all my dominions firmans, conveying intelligence of the two important incidents that had occurred"—*Memours of Baber*, page 354

† "At this time, as I have already observed in consequence of preceding events, a general consternation and alarm prevailed among great and small. There was not a single person who uttered a manly word nor an individual who delivered a courageous opinion. Vazirs, whose duty it was to give good counsel, and the Amirs, who enjoyed the wealth of Kingdoms, neither spoke bravely, nor was their counsel or deportment such as became men of firmness. During the whole course of this expedition, Khalifeh conducted himself admirably, and was unremitting and indefatigable in his endeavours to put every thing in the best order. At length, observing the universal discouragement of my troops, and their total want of spirit, I formed my plan. I called an assembly of all the Amirs and officers, and addressed them 'Noblemen and soldiers! Every man that comes into the world is subject to dissolution. When we are passed away and gone, God only survives, unchangeable. Whoever comes to the feast of life must, before it is over, drink from the cup of death. He who arrives at the inn of mortality, must one day inevitably take his departure from that house of sorrow, the world. How much better it is to die with honour than to live with infamy!'

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† "At this time, as I have already observed in consequence of preceding events, a general consternation and alarm prevailed among great and small. There was not a single person who uttered a manly word nor an individual who delivered a courageous opinion. Vazirs, whose duty it was to give good counsel, and the Amirs, who enjoyed the wealth of Kingdoms, neither spoke bravely, nor was their counsel or deportment such as became men of firmness. During the whole course of this expedition, Khalifeh conducted himself admirably, and was unremitting and indefatigable in his endeavours to put every thing in the best order. At length, observing the universal discouragement of my troops, and their total want of spirit, I formed my plan. I called an assembly of all the Amirs and officers, and addressed them 'Noblemen and soldiers! Every man that comes into the world is subject to dissolution. When we are passed away and gone, God only survives, unchangeable. Whoever comes to the feast of life must, before it is over, drink from the cup of death. He who arrives at the inn of mortality, must one day inevitably take his departure from that house of sorrow, the world. How much better it is to die with honour than to live with infamy!'

and on a hillock which overlooked the field of battle a tower of skulls was erected and the conqueror assumed the title of '*Ghazi*,' which has ever since been retained by his descendants

Sanga retreated towards the hills of Mewat, having announced his fixed determination never to re-enter Cheetore but with victory. Had his life been spared to his country, he might have redeemed the pledge; but the year of his defeat was the last of his existence, and he died at Buswa, on the frontier of Mewat, not without suspicion of poison. It is painful to record the surmise that his ministers prompted the deed, and the cause is one which would fix a deep stain on the country, namely, the purchase by regicide of inglorious ease and stipulated safety, in preference to privations and dangers, and to emulating the manly constancy of their prince, who resolved to make the heavens his canopy till his foe was crushed, a determination which was pursued with the most resolute perseverance by some of his gallant successors.

Polygamy is the fertile source of evil, moral as well as physical, in the east. It is a relic of barbarism and primeval necessity, affording a proof that ancient Asia is still young in knowledge. The desire of each wife that her offspring should wear a crown, is natural, but they do not always wait the course of nature for the attainment of their wishes, and the love of power too often furnishes instruments for any deed, however base. When we see, shortly after the death of Sanga, the mother of his second son intriguing with Baber, and bribing him with the surrender of Rinthumbor and the trophy of victory, the crown of the Malwa king, to supplant the lawful heir, we can easily suppose she would not have scrupled to remove any other bar. On this occasion, however, the suspicion rests on the ministers alone. That Baber respected and dreaded his foe we have the best proof, in his not risking another battle with him, and the blame which he bestows on himself for the slackness of his pursuit after victory is honorable to Sanga, who is always mentioned with respect in the commentaries of the conqueror and although he generally styles him the Pagan, and dignifies the contest with the title of "the holy war," yet he freely acknowledges his merit, when he says, "Rana Sanga attained his present high eminence by his own valour and sword."

Sanga Rana was of the middle stature, but of great muscular strength. fair in complexion, with unusually large eyes, which appear to be peculiar to his descendants†. He exhibited at his death but the fragments of a warrior. one eye was lost in the broil with his brother, an arm in an action with the Lodi king of Delhi, and he was a cripple owing to a limb being broken by a cannon-ball in another, while he counted eighty wounds from the sword or the lance on various parts of his body. He was celebrated for energetic enterprise, of which his capture of Mozuffui, king of Malwa, in his own capital, is a celebrated instance, and his successful storm of the almost impregnable Rinthumbor, though ably defended by the imperial general Ali, gained him great

* The number of queens is determined only by state necessity and the fancy of the prince. To have them equal in number to the days of the week is not unusual, while the number of *handmaid*, is unlimited. It will be conceded that the prince who can govern such a household, and maintain equal rights, when claims to pre-eminence must be perpetually asserted, possesses no little tact. The government of the kingdom is but an amusement compared with such a task, for it is within the *Rawla* that intrigue is enthroned.

† I possess his portrait given to me by the present Rana, who has a collection of full-lengths of all his royal ancestors from Samarsi to himself, of their exact heights and with every bodily peculiarity, whether of complexion or form. They are valuable for the costume. He has often shewn them to me, while illustrating their actions.

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BIKRAMAJEET,* in S 1591 (A D 1535) This prince had all the turbulence, without the redeeming qualities of character, which endeared his brother to his subjects, he was insolent, passionate, and vindictive, and utterly regardless of that respect which his proud nobles rigidly exacted. Instead of appearing at their head, he passed his time amongst wrestlers and prize-fighters, on whom and a multitude of 'paeks,' or foot soldiers, he lavished those gifts and that approbation, to which the aristocratic Rajpoot, the equestrian order of Rajasthan, arrogated exclusive right. In this innovation he probably imitated his foes, who had learned the superiority of infantry, despised by the Rajpoot, who, except in sieges, or when "they spread the carpet and ham-strung their steeds," held the foot-soldier very cheap. The use of artillery was now becoming general, and the Moslems soon perceived the necessity of foot for their protection. But prejudice operated longer upon the Rajpoot, who still curses "those vile guns," which render of comparatively little value the lance of many a gallant soldier and he still prefers falling with dignity from his steed, to descending to an equality with his mercenary antagonist.

An open rupture was the consequence of such innovation, and (to use the figurative expression for misrule) "Poppa Bae ka Raj"† was triumphant. The police were despised the cattle carried off by the mountaineers from under the walls of Cheetore and when his cavaliers were ordered in pursuit, the Rana was tauntingly told to send paeks.

Buhadoor, sultan of Guzerat, determined to take advantage of the Rajpoot divisions, to revenge the disgrace of the defeat and captivity of his predecessor Mozuffur.‡ Reinforced by the troops of Mandoo, he marched against the Rana, then encamped at Loecha, in the Boondi territory. Though the force was overwhelming, yet with the high courage which belonged to his house, Bicramajeet did not hesitate to give battle but he found weak defenders in his mercenary paeks, while his vassals and kin not only kept aloof, but marched off in a body to defend Cheetore, and the posthumous son of Sanga Rana, still an infant.

There is a sanctity in the very name of Cheetore, which from the earliest times secured her defenders and now, when threatened again by "the barbarian," such the inexplicable character of the Rajpoot, we find the heir of Surajmul abandoning his new capital of Deola, to pour out the few drops which yet circulated in his veins in defence of the abode of his fathers.

"The son of Boondi," with a brave band of five hundred Haras, also came as did the Sonigurra and Deora Raos of Jhalore and Aboo with many auxiliaries from all parts of Rajwarra. This was the most powerful effort hitherto made by the sultan of Central India, and European artillerists§ are recorded in these

* The Bhakha orthography for Vicramaditya

† The government of Poppa Bae, a princess of ancient times, whose mismanaged sovereignty has given a proverb to the Rajpoot.

‡ Taken by Prithwi Raj and carried to Rana Raemul, who took a large sum of money and seven hundred horses as his ransom.

§ We have, in the poems of Chund, frequent indistinct notices of fire arms especially the 'nal gola' or tube ball but whether discharged by percussion or the expansive force of gunpowder is dubious. The poet also repeatedly speaks of "the volcano of the field," giving to understand great guns, but these may be interpolations, though I would not check a full investigation of so curious a subject by raising a doubt. Baber was the first who introduced field guns in the Mahomedan wars, and Buhadoor's invasion is the first notice of their application in sieges, for in Alla o din's time, in the thirteenth century, he used the catapult or battering-ram, called 'munjanika'. To these guns Baber was indebted for victory over the united cavalry of Rajasthan. They were served by Roomi Khan, probably a Roumelot, or Syrian Christian. The Franks (Feringees) with Buhadoor, must have been some of Vasco di Gama's crew,

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distant, this catastrophe would have been averted, for he was bound by the laws of chivalry, the claims of which he had acknowledged, to defend the queen's cause, whose knight he had become. The relation of the peculiarity of a custom analagous to the taste of the chivalrous age of Europe may amuse. When her Amazonian sister the Rahtore queen was slain, the mother of the infant prince took a sure method to shield him in demanding the fulfilment of the pledge given by Hemayoon when she sent the *Rakhi* to that monarch.

'The festival of the bracelet (*Rakhi*), is in spring, and whatever its origin, it is one of the few when an intercourse of gallantry of the most delicate nature is established between the fair sex and the cavaliers of Rajasthan. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The Rajpoot dame bestows with the *Rakhi* the title of adopted brother, and while its acceptance secures to her all the protection of 'a *Cavalier servente*,' scandal itself never suggests any other tie to his devotion. He may hazard his life in her cause, and yet never receive a smile in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender. But there is a charm in the mystery of such connection, never endangered by close observation, and the loyal to the fair may well attach a value to the public recognition of being the *Rakhi-bund Bhée*, the 'bracelet-bound brother' of a princess. The intrinsic value of such pledge never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *katchhi*, or coiset, of simple silk or satin, or gold brocade and pearls. In shape or application there is nothing similar in Europe, and as defending the most delicate part of the structure of the fair, it is peculiarly appropriate as an emblem of devotion. A whole province has often accompanied the *katchhi*, and the monarch of India was so pleased with this courteous delicacy in the customs of Rajasthan, on receiving the bracelet of the princess Kurnavati, which invested him with the title of her brother, and uncle and protector to her infant Oody Sing, that he pledged himself to her service, "even if the demand were the castle of Ranthumbor." Hemayoon 'prove himself a true knight, and even abandoned his conquests in Bengal when called on to redeem his pledge, and succour Cheetore, and the widows and minor sons of Sanga Rana.* Hemayoon had the highest proofs of the worth of those courting his protection: he was with his father Baber in all his wars in India, and at the battle of Biana his prowess was conspicuous, and is recorded by Baber's own pen. He amply fulfilled his pledge, expelled the foe from Cheetore, took Mandoo by assault, and, as some revenge for her king's aiding the king of Guzerat, he sent for the Rana Bikramajeet, whom,

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CHAPTER X.

The bastard Bunbeer rules Mewar Attempted assassination of the posthumous son of Sanga Oody Sing's escape and long concealment. Acknowledged as Rana—The Doonah described Oody Sing gains Cheetore Deposal of Bunbeer Origin of the Bhonslas of Nagpur. Rana Oody Sing His unworthiness Hemayoon exchells the throne of India Birth of Akber Hemayoon recovers his throne His death Accession of Akber Characters of Akber and Oody Sing contrasted. Akber besieges Cheetore, which is abandoned by the Rana. Its defence Jermul and Putto Anecdotes of Rajpoot females. Saka or Johur. General assault Cheetore taken Wa sacre of the Inhabitants. Oody Sing founds the new capital Oodypur.—His death.

A FEW hours of sovereignty sufficed to check "those compunctious visitings" which assailed Bunbeer ere he assumed its trappings, with which he found himself so little encumbered that he was content to wear them for life. Whether this was the intention of the nobles who set aside the unworthy son of Sanga, there is abundant reason to doubt, and as he is subsequently branded with the epithet of "usurper" it was probably limited, though unexpressed, to investing him with the executive authority during the minority of Oody Sing. Bunbeer, however, only awaited the approach of night to remove with his own hands the obstacle to his ambition. Oody Sing was about six years of age. "He had gone to sleep after his rice and milk," when his nurse was alarmed by screams from the rawula,* and the Bari† coming in to take away the remains of the dinner, informed her of the cause, the assassination of the Rana. Aware that one murder was the precursor of another, the faithful nurse put her charge into a fruit basket and covering it with leaves, she delivered it to the Bari, enjoining him to escape with it from the fort. Scarcely had she time to substitute her won infant in the room of the prince, when Bunbeer, entering, inquired for him. Her lips refused their office; she pointed to the cradle, and beheld the murderous steel buried in the heart of her babe. The little victim to fidelity was burnt amidst the tears of the rawula, the inconsolable household of their late sovereign, who supposed that their grief was given; to the last, pledge of the illustrious Sanga. The nurse (*Dhae*) was a Rajpootnee of the Kheechee tribe, her name *Punna*, or 'the Diamond'. Having consecrated with her tears the ashes of her child, she hastened after that she had preserved. But well had it been for Mewar had the poniard fulfilled its intention, and had the annals never recorded the name of Oody Sing in the catalogue of her princes.

The faithful barber was awaiting the nurse in the bed of the Beris river some miles west of Cheetore, and fortunately the infant had not awoken until he descended the city. They departed for Deola, and sought refuge with Sing Rao, the successor to Bagh-jī, who fell for Cheetore, who dreading the consequence of detection they proceeded to Dongerpur. Rawul Aiskurn then ruled this principality, which, as well as Deola, was not only a branch, but the elder

* The seraglio, or female palace

† Bari, Nac, are names for the barbers, who are the *cousins* of the Rajpoots

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The *doonah*, *dooah*, is a portion of the dish of which the prince partakes, sent by his own hand to whomsoever he honours at the banquet. At the *russora*, or refectory, the chiefs who are admitted to dine in the presence of their sovereign are seated according to their rank. The repast is one of those occasions when an easy familiarity is permitted, which, though unrestrained, never exceeds the bounds of etiquette, and the habitual reverence due to their father and prince. When he sends, by the steward of the kitchen, a portion of the dish before him, or a little from his own *khansa*, or plate, all eyes are guided to the favoured mortal, whose good fortune is the subject of subsequent conversation. Though, with the diminished lustre of this house, the *doonah* may have lost its former estimation, it is yet received with reverence but the extent of this feeling, even so late as the reign of Ursi Rana, the father of the reigning prince, the following anecdote will testify. In the rebellion during this prince's reign, amongst the ancient customs which became relaxed, that of bestowing the *doonah* was included, and the Rana conferring it on the Rahtore prince of Kishengurh, the Bijoli chief, one of the sixteen superior nobles of Mewar, rose and left the presence, observing, "neither the Kutchwaha or the Rahtore has a right to this honour, nor can we, who regard as sanctified even the leavings of your repast, witness this degradation, for the Thakoor of Kishengurh is far beneath me." To such extent is this privilege even yet carried, and such importance is attached from habit to the personal character of the princes of Mewar, that the test of regal legitimacy in Rajasthan is admission to eat from the same plate (*khansa* with the Rana) and to the refusal of this honour to the great Maun Sing of Ambar, may be indirectly ascribed the ruin of Mewar.

It may, therefore, be conceived with what contempt the haughty nobility of Cheetore received the mockery of honour from the hand of this "fifth son of Mewar," and the Chondawut chief had the boldness to add to his refusal, "that an honour from the hand of a true son of Bappa Rawul, became a disgrace when proffered by the offspring of the handmaid Seetul-seni." The defection soon became general, and all repaired to the valley of Komulmeer to hail the legitimate son of Mewar. A caravan of five hundred horses and ten thousand oxen, laden with merchandize from Kutch, the dower of Bunbeer's daughter, guarded by one thousand Gherwal Rajpoots, was plundered in the passes, a signal intimation of the decay of his authority, and a timely supply to the celebration of the nuptials of Oody Rana with the daughter of the Rao of Jhalore. Though the interdict of Hamir was not forgotten, it was deemed that the insult given by Bunbeer *Sonigurra*, was amply effaced by his successor's redemption of the usurpation of Bunbeer *seesodra*. The marriage was solemnized at Balhi, within the limits of Jhalore, and the customary offerings were sent or given by all the princes of Rajasthan. Two chiefs only of any consequence, abstained from attending on their lawful prince on this occasion, the Solanki of Maholi and Maloji of Tanah. In attacking them, the bastard was brought into conflict, but Maloji was slain and the Solanki surrendered. Deserted by all, Bunbeer held out in the capital, but his minister admitted, under the garb of a reinforcement with supplies, a thousand resolute adherents of the prince: the keepers of the gates were surprised and slain, and the *an* of Oody Sing was proclaimed. Bunbeer was even permitted to retire with his family and his wealth. He sought refuge in the Dekhan, and the Bhonslas of Nagpoor are said to derive their origin from this spurious branch of Cheetore.

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from Mooltan to the ocean. Foiled in every object, his associates made rebels by distress, he abandoned them for the more dubious shelter of the foes of his race. Vain were his solicitations to Jessulmeer and Jodpur, and though it cannot be matter of wonder that he found no commiseration from either Bhatti or Rahtore, we must reprobate the unnational conduct of Maldeo, who, the Mogul historian says, attempted to make him captive. From such inhospitable treatment the royal exile escaped by again plunging into the desert, where he encountered, along with the tender objects of his solicitude, hardships of the most appalling description, until sheltered by the Soda prince of Amerkote. The high courage and the virtues of this monarch increase that interest in his sufferings, which royalty in distress never fails to awaken by its irresistible influence upon our sympathies, and they form an affecting episode in the history of Ferishta. Hemayoon, though more deeply skilled in the mysteries of astrology than any professed seer of his empire, appears never to have enjoyed that prescience which, according to the initiated in the science is to be obtained from accurate observation.

"And coming events cast their shadows before,"
for, could he, by any prophetic power, have foreseen that the cloud which then shaded his fortunes, was but the precursor of glory to his race, he would have continued his retreat from the sheltering sand-hills of Amerkote with very different sentiments from those which accompanied his flight into Persia.

* "Hemayoon mounted his horse at midnight and fled towards Amercot, which is about one hundred coss from Tatta. His horse, on the way, falling down dead with fatigue, he desisted Tirdi Beg, who was well mounted, to let him have his, but so ungenerous was this man, and so low was royalty fallen, that he refused to comply with his request. The troops of the Raja being close to his heels, he was necessitated to mount a camel, till one Nidim Koka, dismounting his own mother, gave the king her horse, and placing her on the camel, ran himself on foot by her side.

"The country through which they fled being an entire sandy desert, the troops began to be in the utmost distress for water. Some ran mad, others fell down dead, nothing was heard but dreadful screams and lamentations. To add, if possible, to this calamity, news arrived of the enemy's near approach. Hemayoon ordered all those who could fight to halt, and let the women and baggage move forward. The enemy not making their appearance, the king rode on in front to see how it fared with his family.

"Night, in the mean time coming on, the rear lost their way and in the morning were attacked by a party of the enemy. Shech Ali, with about twenty brave men, resolved to sell his life dear. Having repeated the creed of martyrdom, he rushed upon the enemy, and the first arrow having reached the heart of the chief of the party, the rest were by the valour of this handful put to flight. The other Moguls joined in the pursuit and took many of their camels and horses. They then continued their march, found the king sitting by a well which he had fortunately found, and gave him an account of their adventure.

"Marching forward the next day from this well, they were more distressed than before, there being no water for two days' journey. On the fourth day of their retreat they fell in with another well, which was so deep, that the only bucket they had took a great deal of time in being wound up, and therefore a drum was beat to give notice to the camels when the bucket appeared that they might repair by turns to drink. The people were so impatient for the water, that as soon as the first bucket appeared, ten or twelve of them threw themselves upon it before it quite reached the brim of the well, by which means the rope broke, and the bucket was lost, and several fell headlong after it. When this fatal accident happened, the screams and lamentations of all became loud and dreadful. Some lolling out their tongues, rolled themselves in agony on the hot sand, while others, precipitating themselves into the well, met with an immediate, and consequently an easier death. What did not the unhappy king feel, when he saw this terrible situation of his few faithful friends!

"The next day, though they reached water, was not less fatal than the former. The camels, who had not tasted water, for several days, now drank so much that the greatest part of them died. The people, also after drinking, complained of an oppression of the heart, and half an hour a great part of them expired.

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Happy the country where the sovereignty is in the laws, and where the monarch is but the chief magistrate of the state, unsubjected to those vicissitudes, which make the sceptre in Asia unstable as a pendulum, kept in perpetual oscillation by the individual passions of her princes, where the virtues of one will exalt her to the summit of prosperity, as the vices of a successor will plunge her into the abyss of degradation Akber and Oody Sing furnish the corollary to this self-evident truth.

The Rana was old enough to philosophize on the uses of "adversity" and though the best of the "great ancients" had fallen in defence of Cheetore there were not wanting individuals capable of instilling just and noble sentiments into his mind but it was of that common character which is formed to be controlled by others, and an artful and daring concubine stepped in, to govern Oody Sing and Mewar

Akber was not older when he came to the throne† of Delhi than Oody Sing when he ascended that of Mewar Nor were his hopes much brighter, but the star which beamed upon his cradle in the desert, conducted to his aid such counsellors as the magnanimous Byram, and the wise and virtuous Abul Fuzil Yet it may be deemed hardly fair to contrast the Rajpoot with the Mogul. the one disciplined into an accurate knowledge of human nature, by experience of the mutability of fortune the other cooped up from infancy in a valley of his native hills, his birth concealed, and his education restricted ‡

Akber was the real founder of the empire of the Moguls, the first successful conqueror of Rajpoot independence. to this end his virtues were powerful auxiliaries, as by his skill in the analysis of the mind and its readiest stimulant to action, he was enabled to gild the chains with which he bound them To these they became familiarized by habit, especially when the throne exerted its power in acts gratifying to national vanity, or even in ministering to the more ignoble passions But generations of the martial races were cut off by his sword, and lustres rolled away ere his conquests were sufficiently confirmed to permit him to exercise the beneficence of his nature, and obtain by the universal acclaim of the conquered, the proud epithet of *Jaggat Goor*, or 'guardian of mankind.' He was long ranked with Shabudin, Alla, and other instruments of destruction, and with every just claim, and, like these, he constructed a Mumba§ for the Koran from the altars of Eklinga Yet he finally succeeded in healing the wounds his ambition had inflicted, and received from millions that meed of praise, which no other of his race ever obtained.

The absence of the kingly virtues in the sovereign of Mewar filled to the brim the bitter cup of her destiny. The guardian goddess of the Seesodias

* A H 975, or A D 1567

† A D 1555, both were under thirteen years of age.

‡ If we argue this according to a Rajpoot's notions, he will reject the compromise, and say that the son of Sanga should have evinced himself worthy of his descent, under whatever circumstances fortune might have placed him

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or 'Akber's lamp'* Scarcely had Akber sat down before! Cheetore, when the Rana was compelled (say the annals) to quit it, but the necessity and his wishes were in unison. It lacked not, however, brave defenders. Sahidas, at the head of a numerous band of the descendants of Chonda, was at his post, 'the gate of the sun,' there he fell resisting the entrance of the foe, and there his altar stands, on the brow of the rock which was moistened with his blood. Rawut Dooda of Madania led "the sons of Sanga." The feudatory chiefs of Baidla and Kotario, descended from Prithwiraj of Delhi, the Pramari of Bijoli, the Jhala of Sadri, inspired their contingents with their brave example: these were all home chieftains. Another son of Deola again combated for Cheetore, with the Sonigurra Rao of Jhalore, Esuridas Rahtore, Kurumchund Cutchwaha,† with Dooda Sadani,‡ and the Tuar prince of Gwalior, were distinguished amongst the foreign auxiliaries on this occasion.

But the names which shine brightest in this gloomy page of the annals of Mewar, which are still held sacred by the bard and the true Rajpoot, and immortalized by Akber's own pen, are Jeimul of Bednore and Putta of Kailwa, both of the sixteen superior vassals of Mewar. The first was a Rahtore of the Mairtea house, the bravest of the brave clans of Marwar, the other was head of the Jugawuts, another grand shoot from Chonda. The names of 'Jeimul and Putta' are 'as household words,' inseparable in Mewar, and will be honoured while the Rajpoot retains a shred of his inheritance or a spark of his ancient recollections. Though deprived of the stimulus which would have been given had their prince been a witness of their deeds, heroic achievements such as those already recorded were conspicuous on this occasion, and many a fan form threw the buckler over the scarf, and led the most desperate sorties.

When Saloombra§ fell at the gate of the sun, the command devolved on Putta of Kailwa. He was only sixteen: his father had fallen in the last shock, and his mother had survived but to rear this the sole heir of their house. Like the Spartan mother of old, she commanded him to put on the 'saffron robe,' and to die for Cheetore: but surpassing the Grecian dame, she illustrated her precept by example, and lest any soft 'compunctions visitings' for one dearer than herself might dim the lustre of Kailwa, she armed the young bride with a lance, with her descended the rock, and the defenders of Cheetore saw her fall, fighting by the side of her Amazonian mother. When their wives and daughters performed such deeds, the Rajpoots became reckless of life. They had maintained a protracted defence, but had no thoughts of surrender, when a ball struck Jeimul, who took the lead on the fall of the

* It is as perfect as when constructed, being of immense blocks of compact white limestone, closely fitted to each other, its height thirty feet, the base a square of twelve, and summit four feet, to which a staircase conducts. A huge concave vessel was then filled with fire, which served as a night-beacon to this ambulatory city, where all nations and tongues were assembled, or to guide the foragers. Akber, who was ambitious of being the founder of a new faith as well as kingdom, had tried every creed, Jewish, Hindu, and even made some progress in the doctrines of Christianity, and may have in turn affected those of Zerdusht, and assuredly this pyramid possesses more of the appearance of a pyreum than a "dewa," though either would have fulfilled the purport of a beacon.

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When the Carthaginian gained the battle of Cannæ, he measured his success by the bushels of rings taken from the fingers of the equestrian Romans who fell in that memorable field Akber estimated his, by the quantity of cordons (*zina*) of distinction taken from the necks of the Rajpoots, and seventy-four *mans* and a half are the recorded amount To eternize the memory of this disaster, the numerals '74½' are *tlac*, or accursed. Marked on the banker's letter in Rajasthan it is the strongest of seals, for 'the sin of the slaughter of Cheetore'† is thereby invoked on all who violate a letter under the safeguard of this mysterious number He would be a fastidious critic who stopped to calculate the weight of these cordons of the Rajpoot cavaliers, probably as much over-rated as the trophies of the Roman rings, which are stated at three and a half bushels It is for the moral impression that history deigns to note such anecdotes, in themselves of trivial import So long as '74½' shall remain recorded, some good will result from the calamity, and may survive when the event which caused it is buried in oblivion.

When Oody Sing abandoned Cheetore, he found refuge with the Gohil in the forests of Rappilee Thence he passed to the valley of the Girwo in the Aravali, in the vicinity of the retreat of his great ancestor Bappa, ere he conquered Cheetore At the entrance of this valley, several years previous to this catastrophe, he had formed the lake, still called after him 'Oody Sagur,' and he now raised a dyke between the mountains which dammed up another mountain stream On the cluster of hills adjoining he raised the small palace called 'Nochoki,' around which edifices soon arose, and formed a city to which he gave his own name, Oodipur,‡ henceforth the capital of Mewar

Four years had Oody Sing survived the loss of Cheetore, when he expired at Gogoonda, at the early age of forty-two, yet far too long for his country's honour and welfare He left a numerous issue of twenty-five legitimate sons, whose descendants, all styled Ranawut, pushed aside the more ancient stock and form that extensive clan distinctively termed the *Babas*, or 'infants,' of Mewar, whether Ranawuts, Poórawuts, or Kanawuts His last act was to entail with a barren sceptre contention upon his children, for,

"killed in the outfalls (sallies) with their mother, than submit, and for this gallantry it is, that even their enemies thought them worthy to have these statues erected to them These two great elephants, together with the two resolute men sitting on them, do at the first entrance into this fortress make an impression of I know not what greatness and awful terror" Letter written at Delhi, July 1st 1663, from edition printed in London in 1684, in the Author's possession

Such the impression made on a Paris an a century after the event but far more powerful the charm to the author of these annals as he pondered on the spot where Jemul received the fatal shot from Singram, or placed flowers on the cenotaph that marks the fall of the son of Chonda and the mansion of Putta, whence issued the Seesodia matron and her daughter Every foot of ground is hallowed by ancient recollections

In these the reader may in some degree participate, as the plate gives in the distance the ruins of the dwellings both of Jemul and Putta on the projection of the rock, as well as 'the ringlet on the forehead of Cheetore,' the column of victory raised by Lakha Rana

* The *man* is of four seers the maund is forty, or seventy-five pounds Dow, calculating all the captured wealth of India by the latter, has rendered many facts improbable.

† 'Cheetore *ma* *ya* *ra* *pap* ' *ra* is the sign of the genitive, in the Doric tongue of Mewar, the *ca* of the refined

‡ Classically 'Udya pura,' the city of East, from *udya* (arises), the point of sun rise, as *usk* (west) is of sun set

When the Carthaginian gained the battle of Cannæ, he measured his success by the bushels of rings taken from the fingers of the equestrian Romans who fell in that memorable field. Akber estimated his, by the quantity of cordons (*zimar*) of distinction taken from the necks of the Rajpoots, and seventy-four *mans* and a half are the recorded amount. To eternize the memory of this disaster, the numerals '74½' are *talac*, or accursed. Marked on the banker's letter in Rajasthan it is the strongest of seals, for 'the sin of the slaughter of Cheetore'† is thereby invoked on all who violate a letter under the safeguard of this mysterious number. He would be a fastidious critic who stopped to calculate the weight of these cordons of the Rajpoot cavaliers, probably as much over-rated as the trophies of the Roman rings, which are stated at three and a half bushels. It is for the moral impression that history deigns to note such anecdotes, in themselves of trivial import. So long as '74½' shall remain recorded, some good will result from the calamity, and may survive when the event which caused it is buried in oblivion.

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CHAPTER XI.

Accession of Pertab The Rajpoot princes unite with Akber. Depressed condition of Pertab. He prepares for war Maldeo submits to Akber.

Pertab denounces connection with the Rajpoot princes Raja Maun of Ambar Prince Selim invades Mewar Battle of Huldighat Pertab encounters Selim, is wounded, and saved by the Jhala chief Assisted in his fight by his brother Sukta Komulmeer taken by Akber Oodipur occupied by the Moguls Pertab cuts off Ferid and his army

Pertab's family saved by the Bhils The Khankhana Aggravated hardships of Pertab He negotiates with Akber Prithwi Sing of Bikaner. The Khooshroz described Pertab abandons Mewar Departure for the Indus — Fidelity of his minister Returns. Surprises the Moguls — Regains Komulmeer and Oodipur. His success His sickness and death.

PERTAP succeeded to the titles and renown of an illustrious house, but without a capital, without resources, his kindred and clans dispirited by reverses yet possessed of the noble spirit of his race, he meditated the recovery of Cheetore, the vindication of the honour of his house, and the restoration of its power. Elevated with this design, he hurried into conflict with his powerful antagonist, nor stooped to calculate the means which were opposed to him. Accustomed to read in his country's annals the splendid deeds of his forefathers, and that Cheetore had more than once been the prison of their foes, he trusted that the revolutions of fortune might co-operate with his own efforts to overturn the unstable throne of Delhi. The reasoning was as just as it was noble: but whilst he gave a loose to those lofty aspirations which meditated liberty to Mewar, his crafty opponent was counteracting his views by a scheme of policy which, when disclosed, filled his heart with anguish. The wily Mogul arrayed against Pertap his kindred in faith as well as blood. The princes of Marwar, Ambar, Bikaner, and even Boondi, late his firm ally, took part with Akber and upheld despotism. Nay, even his own brother, Sagari,* deserted him, and received, as the price of his treachery, the ancient capital of his race, and the title which that possession conferred.

But the magnitude of the peril confirmed the fortitude of Pertap, who vowed, in the words of bard, 'to make his mother's milk resplendent.' and he amply redeemed his pledge. Single-handed, for a quarter of a century did he withstand the combined efforts of the empire, at one time carrying destruction into the plains, at another flying from rock to rock feeding his family from the fruits of his native hills, and rearing the nursing hero Umra, amidst savage beasts and scarce less savage men, a fit heir to his prowess and revenge. The

* Sagari held the fortress and lands of Kandhar. His descendants formed an extensive clan called *Sagarawuts*, who continued to hold Kandhar till the time of Sowari Jey Sing of Ambar, whose situation as one of the great satraps of the Mogul court enabled him to wrest it from Sagari's issue, upon their refusal to intermarry with the house of Ambar. The great Mohabet Khan, the most intrepid of Jehangir's generals, was an apostate Sagarawut. They established many chieftainships in Central India, as Om Bhadora, Gunesgunge, Digdoli, places better known to Sindia's officers than to the British.

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the superiority of whose birth, as well as dignity, were admitted without cavil from the Himalaya to Rameswar*. These states had powerful motives to obey such a leader, in the absence of whom their ancient patrimony was lost and such they would have found renewed in Sanga's grandson, Pertap, had Oody Sing not existed, or had a less gifted sovereign than Akber been his cotemporary.

With the aid of some chiefs of judgment and experience, Pertap remodelled his government, adapting it to the exigencies of the times and to his slender resources. New grants were issued, with regulations defining the service required. Komulmeei, now the seat of government, was strengthened as well as Gogoonda and other mountain fortresses and, being unable to keep the field in the plains of Mewar, he followed the system of his ancestors, and commanded his subjects, on pain of death, to retire into the mountains. During the protracted contest, the fertile tracts watered by the Bunas and the B'ris, from the Aravali chain west to the eastern table-land, was *be cheragh*, 'without a lamp'.

Many tales are related of the unrelenting severity with which Pertap enforced obedience to this stern policy. Frequently, with a few horse, he issued forth to see that his commands were obeyed. The silence of the desert prevailed in the plains, grass had usurped the place of the waving corn, the highways were choked with the thorny babool,† and beasts of prey made their abode in the habitations of his subjects. In the midst of this desolation, a single goatherd, trusting to elude observation, disobeyed his prince's injunction, and pastured his flock in the luxuriant meadows of Ontalla, on the banks of the Bunas. After a few questions, he was killed and hung up *in terrorem*. By such patriotic severity, Pertap rendered 'the garden of Rajasthan' of no value to the conqueror, and the commerce already established between the Mogul court and Europe, conveyed through Mewar from Surat and other ports, was intercepted and plundered.

Akber took the field against the Rajpoot prince, establishing his headquarters at Ajmeer. This celebrated fortress, destined ultimately to be one of the twenty-two soubahs of his empire and an imperial residence, had admitted for some time a royal garrison. Maldeo of Marwar, who had so ably opposed the usurper Shere Shah, was compelled to follow the example of his brother prince, Bagwandas of Ambar, and to place himself at the footstool of Akber only two years subsequent to Pertap's accession, after a brave but fruitless resistance in Mairta and Jodhpur, he sent his son, Oody Sing, to pay homage to the king‡. Akber received him at Nagore, on his route to Ajmeer on which occasion the Raos of Mundore were made Rajas, and as the heir of Marwar was of uncommon bulk, the title by which he was afterwards known in Rajasthan was 'Moota Rajah, § and henceforth the descendants of the kings of Canouj had the 'right hand' of the emperor of the Moguls. But the Rahtore was greater in his native pride than with all the accession of dignity or power which accrued on his sacrifice of Rajpoot principle. Oody 'le gios' was the first of his race who gave a daughter in marriage to a Tatar. The bribe for which he bartered his honour was splendid, for four

* The bridge of Ram, the southern point of the peninsula.

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eye embrace these extremes of his conquests, Cabul and the Paropamisan of Alexander, and Arracan (a name now well known) on the Indian ocean, the former re-united, the latter subjugated, to the empire by a Rajpoot prince and a Rajpoot army. But Akber knew the master-key to Hindu feeling, and by his skill overcame prejudices deemed insurmountable, and many are the tales yet told of their blind devotion to their favourite emperor.

Raja Maun was returning from the conquest of Sholapur to Hindusthan when he invited himself to an interview with Pertap, then at Komulmeer, who advanced to the Oody-Sagur to receive him. On the mound which embanks this lake a feast was prepared for the prince of Ambar. The board was spread, the Raja summoned, and Prince Umra appointed to wait upon him, but no Rana appeared, for whose absence apologies alleging head-ache were urged by his son, with the request that Raja Maun would waive all ceremony, receive his welcome, and commence. The prince, in a tone at once dignified and respectful, replied "Tell the Rana I can divine the cause of his head-ache, but the error is irremediable, and if he refuses to put a plate (*khansa*) before me, who will?" Further subterfuge was useless. The Rana expressed his regret, but added, that "he could not eat with a Rajpoot who gave his sister to a Took, and who probably ate with him." Raja Maun was unwise to have risked this disgrace, and if the invitation went from Pertap, the insult was ungenerous as well as impolitic, but of this he is acquitted. Raja Maun left the feast untouched, *save the few gains of rice, he offered to Undeva,* which he placed in his turban*, observing as he withdrew "it was for the preservation of your honour that we sacrificed our own, and gave our sisters and our daughters to the Took, but abide in peril, if such be your resolve, for this country shall not hold you," and mounting his horse he turned to the Rana, who appeared at this abrupt termination of his visit, "if I do not humble your pride, my name is not Maun" to which Pertap replied, "he should always be happy to meet him," while some one, in less dignified terms, desired he would not forget to bring his *Phoopa*. The ground was deemed impure where the feast was spread, it was broken up and lustrated with the water of the Ganges, and the chiefs who witnessed the humiliation of one, they deemed apostate, bathed and changed their vestments as if polluted by his presence. Every act was reported to the emperor, who was exasperated at the insult thus offered to himself, and who justly dreaded the revival of those prejudices he had hoped were vanquished; and it hastened the first of those sanguinary battles which have immortalized the name of Pertap. nor will Huldighat be forgotten while a Seesodia occupies Mewar, or a bard survives to relate the tale.

Prince Selim, the heir of Delhi, led the war, guided by the councils of Raja Maun and the distinguished apostate son of Sagurji, Mohabet Khan. Pertap trusted to his native hills and the valour of twenty-two thousand Rajpoots to withstand the son of Akber. The divisions of the royal army encountered little opposition at the exterior defiles by which they penetrated

"Sub hyn-bhum Gopal ca
"Jis mi Uttuc kaha
"Jis ca mun myn Uttuc hy
"So een Uttuc hoega"

"The whole earth is of God,
"In which he has placed the Uttuc
"The mind that admits impediments
"Will also find an Uttuc"

This delicate nony succeeded when stronger language would have failed

* The Hindus, as did the Greeks and other nations of antiquity, always made offering of the first portion of each meal to the gods. Un-deva, 'the god of food'

eye embrace these extremes of his conquests, Cabul and the Paropamisan of Alexander, and Arracan (a name now well known) on the Indian ocean, the former re-united, the latter subjugated, to the empire by a Rajpoot prince and a Rajpoot army. But Akber knew the master-key to Hindu feeling, and by his skill overcame prejudices deemed insurmountable, and many are the tales yet told of their blind devotion to their favourite emperor.

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day for the defence of Huldighat, only eight thousand quitted the field alive.

Pertap, unattended, fled on the gallant Chytuc, who had borne him through the day, and who saved him now by leaping a mountain stream when closely pursued by two Mogul chiefs, whom this impediment momentarily checked. But Chytuc, like his master, was wounded; his pursuers gained upon Pertap, and the flash from the flinty rock announced them at his heels, when in the broad accents of his native tongue, the salutation *ho hula ghora ra aswar* 'ho! rider of the blue horse,' made him look back, and he beheld but a single horseman—that horseman his brother.

Sukta, whose personal enmity to Pertap had made him a traitor to Mewar, beheld from the ranks of Akber the 'blue horse' flying unattended. Resentment was extinguished, and a feeling of affection, mingling with sad and humiliating recollections, took possession of his bosom. He joined in the pursuit, but only to slay the pursuers, who fell beneath his lance, and now, for the first time in their lives, the brothers embraced in friendship. Here Chytue fell, and as the Rana unbuckled his caparison to place it upon Unkaro, presented to him by his brother, the noble steed expired. An altar was raised, and yet marks the spot, where Chytue died, and the entire scene may be seen painted on the walls of half the houses of the capital.

The greeting between the brothers was necessarily short, but the merry Sukta, who was attached to Selim's personal force, could not let it pass without a joke, and inquiring "how a man felt when flying for his life?" he quitted Pertap with the assurance of reunion at the first safe opportunity. On rejoining Selim, the truth of Sukta was greatly doubted when he related that Pertap had not only slain his pursuers, but his own steed, which obliged him to return on that of the Khorasani. Prince Selim pledged his word to pardon him if he related the truth, when Sukta replied, "the burden of a kingdom is on my brother's shoulders, nor could I witness his danger without defending him from it." Selim kept his word, but dismissed the future head of the Suktawuts. Determined to make a suitable 'nuzzu' on his introduction he redeemed Phynsaur by a *coup de main*, and joined Pertap at Oodipur, who made him a grant of the conquest, which long remained the chief abode of the Suktawuts,† and since the day when this, their founder, preserved the life of his brother and prince against his Mogul pursuers, the byrd of the bard to all his race is *Khorasani Mooltani ca Aggul*, 'the barrier to Khorasan and Mooltan,' from which countries were the chiefs he slew.

On the 7th of Sawun, S 1632 (July A D 1576), a day ever memorable in her annals, the best blood of Mewar irrigated the pass of Huldighat. Of the nearest kin of the prince five hundred were slain, the exiled prince of Gwalior, Ramsah, his son Khanduao, with three hundred and fifty of his brave Tuai clan, paid the debt of gratitude with their lives. Since their expulsion by Baber they had found sanctuary in Mewar, whose princes diminished their feeble revenues to maintain inviolable the rites of hospitality.‡ Manah, the devoted Jhalā, lost one hundred and fifty of his vassals; and every house of Mewar mourned its chief support.

* Chytuc ca Chabootia is near to Jarrōle.

† The mother of Sukta was the *Bae ji-Raj*, 'Royal Mother' (Queen Dowager) of Mewar. She loved this son, and left Oodipur to superintend his household at Bhynsror, since which renunciation of rank to affection, the mothers of the senior branch of Suktawuts are addressed 'Bae ji-Raj.'

‡ 800 rupees, or £100 daily, is the sum recorded for the support of this prince.

day for the defence of Huldighat, only eight thousand quitted the field alive.

Pertap, unattended, fled on the gallant Chytue, who had borne him through the day, and who saved him now by leaping a mountain stream when closely pursued by two Mogul chiefs, whom this impediment momentarily checked. But Chytue, like his master, was wounded; his pursuers gained upon Pertap, and the flash from the flinty rock announced them at his heels, when in the broad accents of his native tongue, the salutation *aho hula ghora ra aswar* 'ho! rider of the blue horse,' made him look back, and he beheld but a single horseman—that horseman his brother.

Sukta, whose personal enmity to Pertap had made him a traitor to Mewar, beheld from the ranks of Akber the 'blue horse' flying unattended. Resentment was extinguished, and a feeling of affection, mingling with sad and humiliating recollections, took possession of his bosom. He joined in the pursuit, but only to slay the pursuers, who fell beneath his lance, and now, for the first time in their lives, the brothers embraced in friendship. Here Chytue fell, and as the Rana unbuckled his caparison to place it upon Unkario, presented to him by his brother, the noble steed expired. An altar was raised, and yet marks the spot, where Chytue died and the entire scene may be seen painted on the walls of half the houses of the capital.

The greeting between the brothers was necessarily short, but the merry Sukta, who was attached to Selim's personal force, could not let it pass without a joke, and inquiring "how a man felt when flying for his life?" he quitted Pertap with the assurance of reunion at the first safe opportunity. On rejoining Selim, the truth of Sukta was greatly doubted when he related that Pertap had not only slain his pursuers, but his own steed, which obliged him to return on that of the Khorasani. Prince Selim pledged his word to pardon him if he related the truth, when Sukta replied, "the burthen of a kingdom is on my brother's shoulders, nor could I witness his danger without defending him from it." Selim kept his word; but dismissed the future head of the Suktawuts. Determined to make a suitable 'nuzzu' on his introduction he redeemed Phynsaor by a *coup de main*, and joined Pertap at Oodipur, who made him a grant of the conquest, which long remained the chief abode of the Suktawuts,† and since the day when this, their founder, preserved the life of his brother and prince against his Mogul pursuers, the byrd of the bard to all his race is *Khorasani Mooltan'ca Aggul*, 'the barrier to Khorasan and Mooltan,' from which countries were the chiefs he slew.

On the 7th of Sawun, S 1632 (July A D 1576), a day ever memorable in her annals, the best blood of Mewar irrigated the pass of Huldighat. Of the nearest kin of the prince five hundred were slain—the exiled prince of Gwalior, Ramsah, his son Khanduao, with three hundred and fifty of his brave Tuan clan, paid the debt of gratitude with their lives. Since their expulsion by Baber they had found sanctuary in Mewar whose princes diminished their feeble revenues to maintain inviolable the rites of hospitality.‡ Manah, the devoted Jhalā, lost one hundred and fifty of his vassals; and every house of Mewar mourned its chief support.

* Chytue ca Chabootia is near to Jarrolé.

† The mother of Sukta was the *Bae ji-Raj*, 'Royal Mother' (Queen Dowager) of Mewar. She loved this son, and left Oodipur to superintend his household at Bhynsror since which renunciation of rank to affection, the mothers of the senior branch of Suktawuts are addressed 'Bae ji-Raj'.

‡ 800 rupees, or £100 daily, is the sum recorded for the support of this prince.

Akber, and extorted the homage of every chief in Rajasthan, nor could those who swelled the gorgeous train of the emperor withhold their admiration. Nay these annals have preserved some stanzas addressed by the Khankhana, the first of the satraps of Delhi, to the noble Rajpoot, in his native tongue, applauding his valour and stimulating his perseverances, "all is unstable in this world. Land and wealth will disappear, but the virtue of a great name lives for ever. Putto* abandoned wealth and land, but never bowed the head alone, of all the princes of Hind he preserved the honour of his race."

But there were moments when the wants of those dearer than his own life almost excited him to frenzy. The wife of his bosom was insecure, even in the rock or the cave and his infants, heirs to every luxury, were weeping around him for food. For with such pertinacity did the Mogul myrmidons pursue them, that "five meals have been prepared and abandoned for want of opportunity to eat them." On one occasion his queen and his son's wife were preparing a few cakes from the flour of the meadow gaass,† of which one was given to each, half for the present, the rest for a future meal. Pertap was stretched beside them pondering on his misfortunes, when a piercing cry from his daughter roused him from reflection. A wild cat had darted on the reserved portion of food, and the agony of hunger made her shrieks insupportable. Until that moment his fortitude had been unsubdued. He had beheld his sons and his kindred fall around him on the field without emotion "for this the Rajpoot was born," but the lamentation of his children for food unmanned him. He cursed the name of royalty, if only to be enjoyed on such conditions, and he demanded of Akber a mitigation of his hardships.

Overjoyed at this indication of submission, the emperor commanded public rejoicings, and exultingly shewed the letter of Pithwi Raj, a Rajpoot compelled to follow the victorious car of Akber. Pithwi Raj was the younger brother of the prince of Bikaner, a state recently grown out of the Rahtors of Marwar; and which, being exposed in the flats of the desert, had no power to resist the example of its elder, Maldeo. Pithwi Raj was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword. Nay, in an assembly of the bards of Rajasthan, the palm of merit was unanimously awarded to the Rahtore cavalier. He adored the very name of Pertap, and the intelligence filled him with grief. With all the warmth and frankness of his nature, he told the king it was a forgery of some foe to the fame of the Rajpoot prince. "I know him well," said he, "for your crown he would not submit to your terms." He requested and obtained permission from the king to transmit by his courtier a letter to Pertap, ostensibly to ascertain the fact of his submission, but really with the view to prevent it. On this occasion he composed those couplets, still admired and which for the effect they produced will stand comparison with any of the *serventes* of the Troubadours of the west‡.

"The hopes of the Hindu rest on the Hindu; yet the Rana forsakes them. But for Pertap, all would be placed on the same level by Akber for our chiefs have lost their valour and our females their honour. Akber is the

(*) A colloquial contraction for Pertap.

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appertaining to the Celtic races of Europe as to these the Goths of Asia,* and that he should seek to degrade those whom the chances of war had made his vassals, be conduct so nefarious and repugnant to the keenly cherished feelings of the Rajpoot. Yet there is not a shadow of doubt that many of the noblest of the race were dishonoured on the 'Noroz', and the chivalrous Prithwi Raj was only preserved from being of the number by the high courage and virtue of his wife, a princess of Mewar, and daughter of the founder of the Suktawuts. On one of these celebrations of the Khooshroz, the monarch of the Moguls was struck with the beauty of the daughter of Mewar, and he singled her out from amidst the united fan of Hind as the object of his passion. It is not improbable that an ungenerous feeling united with that already impure, to dispoil the Scesodias of their honour, through a princess of their house under the protection of the labyrinth of apartments by which egress was purposely ordained, when Akber stood before her: but instead of acquiescence, she drew a poniard from her corset, and held it to his breast, dictating, and making him repeat, the oath of renunciation of the infamy to all her race. The anecdote is accompanied in the original with many dramatic circumstances. The guardian goddess of Mewar, the terrific 'Mata', appears on her tiger in the subterranean passage of this palace with a weapon to protect her honour. Rae Sing, the elder brother of the princely 'bard, had not been so fortunate his wife wanted either courage or virtue to withstand the regal tempter, and she returned to their dwelling in the desert despoiled of her chastity, but loaded with jewels, or, as Prithwi Raj expresses it - "she returned to her abode, tramping to the tinkling sound of the ornaments of gold and gems on her persons; but where, brother, 'is the moustache† on thy lip?"

It is time to return to the Aravali, and to the patriot prince Pertap. Unable to stem the torrent, he had formed a resolution worthy of his character, he determined to abandon Mewar and the blood-stained Cheetore (no longer the stay of his race), and to lead his Scesodias to the Indus, plant the crimson banner on the insular capital of the Sogdi, and leave a desert between him and his inexorable foe. With his family, and all that was yet noble in Mewar, his chieftains and vassals, a firm and intrepid band, who preferred

* This laxity, as regards female delicacy, must have been a remnant of Scythic barbarism brought from the banks of the Jaxartes, the land of the Gote, where now, as in the days of Tomyris, a shoe at the door is a sufficient barrier to the entrance of many Tatar husbands. It is a well-known fact, also, that the younger son in these regions inherited a greater share than the elder, which is attributed to their pastoral habits, which invited early emigration in the elder sons. This habit prevailed with the Rajpoot tribes of every early times, and the annals of the Yadus, a race allied to the Yuti-Gote, or Jit, afford many instances of it. Modified it yet exists amongst the Jarejas (of the same stock) with whom the sons divide equally which custom was transmitted to Europe by these Celtic hordes, and brought into England by the Jut brothers, who founded the kingdom of Kent, (a) where it is yet known as *Gavel-kind*. In English law it is termed *borough English*. In Scotland it existed in barbarous times, analogous to those when the Noroz was sanctioned, and the lord of the manor had privileges, which rendered it more than doubtful whether the first-born was natural heir, hence, the youngest was the heir. So in France, in ancient times, and though the *droit de Jambage* no longer exists, the term sufficiently denotes the extent of privilege, in comparison with and insulting the bird's blushes with ribald songs, were innocent.

(a) *Canthar*, 'a coast' in Gothic

† The loss of this is the sign of mourning

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(a) *Canthir*, 'a coat' in Gothic and Sanscrit

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condition'), casting a wistful eye to the rock stained with the blood of his fathers; whilst in the 'dark chamber' of his mind the scenes of glory enacted there appeared with unearthly lustre. First, the youthful Bappa, on whose head was the 'mor he had won from the Mori' the warlike Samarsi, aiming for the last day of Rajpoot independence, to die with Prithwi Raj on the banks of the Caggar: again, descending the steep of Cheetore, the twelve sons of Ursi, the crimson banner floating around each, while from the embattled rock the guardian goddess looked down on the carnage which secured a perpetuity of sway. Again, in all the pomp of sacrifice, the Deola chief, Jeimul and Putta, and like the Pallas of Rajasthan, the Chondawut dame, leading her daughter into the ranks of destruction examples for their son's and husbands' imitation. At length clouds of darkness dimmed the walls of Cheetore from her battlements 'Kangra Ranee'* had fled, the tints of dishonour began to blend with the visions of glory and lo! Oody Sing appeared flying from the rock to which the honour of his house was united. Aghast at the picture his fancy had portrayed, imagine him turning to the contemplation of his own desolate condition, indebted for a cessation of persecution to the most revolting sentiment that can assail an heroic mind—compassion compared with which scorn is endurable, contempt even enviable. these he could retaliate, but for the high-minded, the generous Rajpoot, to be the object of that sickly sentiment, pity, was more oppressive than the arms of his foe.

A premature decay assailed the pride of Rajasthan, a mind diseased preyed on an exhausted frame, and prostrated him in the very summer of his days. The last moments of Pertap were an appropriate commentary on his life, which he terminated, like the Carthaginian, swearing his successor to eternal conflict against the foes of his country's independence. But the Rajpoot prince had not the same joyful assurance that inspired the Numidian Hamilcar, for his end was clouded with the presentiment that his son Urma would abandon his flame for inglorious repose. A powerful sympathy is excited by the picture which is drawn of this final scene. The dying hero is represented in a lowly dwelling, his chief, the faithful companions of many a glorious day, awaiting round his pallet the dissolution of their prince, when a groan of mental anguish made Saloombra inquire, "what afflicted his soul that it would not depart in peace?" He rallied "it lingered," he said, "for some consolatory pledge that his country should not be abandoned to the Toork," and with the death-pang upon him, he related an incident which had guided his estimate of his son's disposition, and now tortured him with the reflection, that for personal ease he would forego the remembrance of his own and his country's wrongs.

On the banks of the Peshola, Pertap and his chiefs had constructed a few

closely, he has little hesitation in calling basaltic. Were it permitted to intrude his own feelings on his reader, he would say, he never passed the portals of Dubari, which close the pass leading from Cheetore to Oodipur, without throwing his eye on this fantastic pinnacle and imagining the picture he has drawn. Whoever, in rambling through the 'eternal city,' has had his sympathy awakened in beholding at the *Porta Salaria* the stone seat where the conqueror of the Persians and the Goths, the blind Belsharius, begged his daily dole,—or pondered at the unsculptured tomb of Napoleon upon the vicissitudes of greatness, will appreciate the feeling of one who, in sentiment, had identified himself with the Rajpoots, of whom Pertap was justly the model.

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CHAPTER XII

Umra mounts the throne. Akber's death through an attempt to poison Raja Maun Umra disregards the promise given to his father. Conduct of the Saloombra chief Umra defeats the Imperial armies. Sugrari installed as Rana in Cheetore Resigns it to Umra. Fresh successes Origin of the Suktawuts The Emperor send his son Purvez against the Rana, who is defeated—Mohabit Khan defeated.—Sooltan Khoosru invades Mewar Umra's despair and submission Embassy from England Umra abdicates the throne to his son. Umra's seclusion His death Observations.

OF the seventeen sons of Pertap, Umra, who succeeded him, was the eldest From the early age of eight to the hour of his parent's death, he had been his constant companion and the partner of his toils and dangers Initiated by his noble sire in every act of mountain strife, familiar with its perils, he entered on his career in the very flower of manhood, already attended by sons able to maintain whatever his sword might recover of his patrimony.

Akber, the greatest foe of Mewar, survived Pertap nearly eight years. The vast field in which he had to exert the resources of his mind, necessarily withdrew him from a scene where even success ill repaid the sacrifices made to attain it Umra was left in perfect repose during the remainder of this monarch's life, which it was not wisdom to disturb by the renewal of a contest against the colossal power of the Mogul An extended reign of more than half a century permitted Akber to consolidate the vast empire he had erected, and to model the form of his government, which displays, as handed down by Abul Fuzil, an incontestable proof of his genius as well as of his natural beneficence Nor would the Mogul lose, on being contrasted with the contemporary princes of Europe, with Henry IV of France, who, like himself, ascended a throne weakened by dissention, with Charles V, alike aspiring to universal sway, or the glorious queen of our own isle, who made advances to Akber and sent him an embassy† Akber was fortunate as either Henry or Elizabeth in the choice of his ministers The lofty integrity, military genius, and habits of civil industry, for which Sully was distinguished, found their parallel in Byram, and if Burleigh equalled in wisdom, he was not superior in virtue to Abul Fuzil, nor possessed of his excessive benevolence Unhappily for Mewar, all this genius and power combined to overwhelm her It is, however, a proud tribute to the memory of the Mogul, that his name is united with that of his rival Pertap in numerous traditionary couplets honourable to both, and if the Rajpoot bard naturally emblazons first on his page that of his own hero, he admits that none other but Akber can stand a comparison with him thereby confirming the eulogy of the historian of his race, who, in summing up his character, observes that, "if he sometimes did things

* S 1653, A D 1597.

† The embassy under Sir Thomas Roe was prepared by Elizabeth, but did not proceed till the accession of James He arrived just as Mewar had bent her head to the Mogul yoke, and speaks of the Rajpoot prince Kurrin, whom he saw at court as a hostage for the treaty, with admiration

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But the gallant Chondawut, recalling to their remembrance the dying behest of their late glorious head, demanded its fulfilment. All resolved to imitate the noble Pertap,

“ - - - - - preferring
“Hard liberty before the easy yoke
“Of servile pomp”

A magnificent mirror of European fabrication adorned the embryo palace. Animated with a noble resentment at the inefficacy of his appeal to the better feelings of his prince, the chieftain of Saloombra hurled ‘the slave of the carpet’* against the splendid bauble, and starting up, seized his sovereign by the arm and moved him from the throne. “To hoise, chiefs!” he exclaimed, “and preserve from infamy the son of Pertap” A burst of passion followed the seeming indignity, and the patriot chief was branded with the harsh name of traitor, but with his sacred duty in view, and supported by every vassal of note, he calmly disregarded the insult. Compelled to mount his steed, and surrounded by the veterans and all the chivalry of Mewar, Umra’s passion vented itself in tears of indignation. In such a mood the cavalcade descended the ridge, since studded with palaces, and had reached the spot where the temple of Juggernath now stands, when he recovered from this fit of passion, the tear ceased to flow, and passing his hand over his moustache,† he made a courteous salutation to all, entreating their forgiveness for this omission of respect, but more especially expressing his gratitude to Soloombra, he said, “lead on, nor shall you ever have to regret your late sovereign” Elevated with every sentiment of generosity and valour, they passed on to Dewen, where they encountered the royal army led by the brother of the Khankhanan, as it entered the pass, and which after a long and sanguinary combat, they entirely defeated. ‡

The honours of the day are chiefly attributed to the brave Kana, uncle to the Rana, and ancestor of that numerous clan called after him Kanawuts. A truce followed this battle, but it was of short duration for another and yet more murderous conflict took place in the spring of 1666, in the pass of the sacred Ranpur, where the imperial army, under its leader Abdoolla, was almost exterminated § though with the loss of the best and bravest of the chiefs of Mewar, whose names, however harsh, deserve preservation ¶ A feverish exultation was the fruit of this victory, which shed a hectic flush of glory over the declining days of Mewar, when the crimson banner once more floated throughout the province of Godwar.

Alarmed at these successive defeats, Jehangn, preparatory to equipping a fresh army against Mewar, determined to establish a new Rana, and to instal him in the ancient seat of power, Cheetore, thus hoping to withdraw from the standard of Umra many of his adherents. The experiment evinced at least a knowledge of their prejudices, but, to the honor of Rajpoot fide-

* A small brass ornament placed at the corners of the carpet to keep it steady.

† This is a signal both of defiance and self-gratulation.

‡ S 1661, A D 1608

§ Fulgoon 7th, S 1666, the spring of A D 1610 Fernshta misplaces this battle, making it immediately precede the invasion under Khoorum. The defeats of the Mogul forces are generally styled ‘recalls of the commander’.

¶ Doodo Sangarut of Deogurh, Narayn-das, Soorajmul, Aiskurn, all Seesodias of the first rank, Pooran Mull, son of Bhan, the chief of the Sukhwuts, Hurridas Rahtore, Bhoput the Jhila of Sadri, Kahiradas Cutchwaha, Kesoodas Chohan of Baidla, Mokund das Rahtore, Jeimulote, or of the blood of Jeimul.

But the gallant Chondawut, recalling to their remembrance the dying behest of their late glorious head, demanded its fulfilment. All resolved to imitate the noble Pertap,

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for the leading of the vanguard, elsewhere related.* On this memorable storm, besides the leaders of the rival bands, five of the infant clan Suktawut, consisting but of sixteen brave brothers, with three of the house of Saloombra, perished, struggling for the immortality promised by the bard. We may here relate the rise of the Suktawuts, with which is materially connected the future history of Mewar.

Sukta was the second of the twenty-four sons of Oody Sing. When only five years of age, he discovered that fearless temperament which marked his manhood. The armourer having brought a new dagger to try its edge by the usual proof on thinly spread cotton, the child asked the Rana "if it was not intended to cut bones and flesh," and seizing it, tried it on his own little hand. The blood gushed on the carpet, but he betrayed no symptom of pain or surprise. Whether his father admitted the tacit reproof of his own want of nerve, or that it recalled the prediction of the astrologers, who, in casting Sukta's horoscope, had announced that he was to be "the bane of Mewar," he "was incontinently commanded to be put to death, and was carried off for this purpose, when saved by the Saloombra chief, who arrested the fiat, sped to the Rana, and begged his life as a boon, promising, having no heirs, to educate him as the future head of the Chondawuts. The Saloombra chief had children in his old age, and while wavering between his own issue and the son of his adoption, the young Sukta was sent for to court by his brother Pertap. The brothers for a considerable time lived on the most amicable footing, unhappily interrupted by a dispute while hunting, which in time engendered mutual dislike. While riding in the ring, Pertap suddenly proposed to decide their quarrel by single combat, 'to see who was the best lancer.' "Not backward," Sukta replied, "do you begin;" and some little time was lost in a courteous struggle for the first spear, when, as they took their ground and agreed to charge together, the Purohit† rushed between the combatants and implored them not to ruin the house. His appeal, however, being vain, there was but one way left to prevent the unnatural strife: the priest drew his dagger, and plunging it in his breast, fell a lifeless corpse between the combatants. Appalled at the horrid deed, "the blood of the priest on their head," they desisted from their infatuated aim. Pertap, waving his hand, commanded Sukta to quit his dominions, who bowing retired, and carried his resentments to Akber. Pertap performed, with the obsequies of this faithful servant many expiatory rites, and made an irrevocable grant of Salaira to his son, still enjoyed by his descendants, while a small column yet identifies the spot of sacrifice to fidelity. From that hour to the memorable day when the founder of the Suktawuts gained the byrd of the race *Khorasan Mooltan ea Aggul*, on the occasion of his saving his sovereign flying from the field, the brothers had never beheld each other's face.

Sukta had seventeen sons, all of whom, excepting the heir of Bhynsrör,‡ attended his obsequies. On return from this rite they found the gates barred against them by Bhanji, now chief of the Suktawuts, who told them "there were too many mouths," and that they must push their fortunes elsewhere while he attended his sovereign with the quota of Bhynsrör. They demanded their horses and their arms, if such were his pleasure, and electing

* Page 13.

† Family priest.

‡ I have visited the cenotaphs of Sukta and his successors at the almost insulated Bhynsrör on the Chumbul. The castle is on a rock at the confluence of the black Bamun and the Chumbul.

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the court of his sovereign, or takes his seat amongst his brother chiefs, the bards still salute him with the dying words of Ballo :

"Doonah datar,

"Chaagoona goojar,

"Khorasan Mooltan ca aggul""

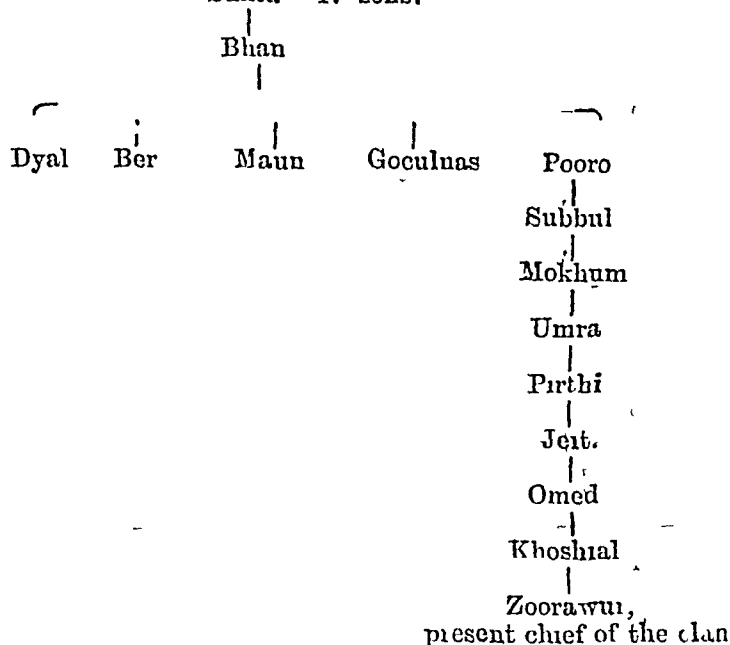
Then passing the hand over his moustache, for a moment the escalade of Ontalla flits before his vision, where Ballo, Achilles, Joda, Dilla, and Chutharbhan five of the seventeen sons of Sukta, fell for the maintenance of the post of honour. Bhanji soon after performed a service which obtained him the entire favour of his prince, who, returning from Rutlam, was insulted by the Rahtores of Bheendir, which was punished by the Suktawut, who took the town by assault, expelling the aggerssors. Umra added it to his fief of Bhynsror, and since the latter was bestowed on the rival clan, Bheendir has continued the chief residence of the leader of the Suktawuts. Ten chiefs* have followed in regular succession, whose issue spread over Mewar, so that in a few generations after Sukta, their prince could muster the swords of ten thousand Suktawuts, but internal feuds and interminable spoliation have checked the progress of population, and it might be difficult now to assemble half that number of the 'children of Sukta' fit to bear arms.

To return These defeats alarmed Jehangir, who determined to equip an overwhelming force to crush the Rana. To this end he raised the imperial standard at Ajmeer, and assembled the expedition under his immediate inspection, of which he appointed his son Purvez commander, with instructions on departure "that if the Rana or his elder son Kurrun should repair to him, to receive them with becoming attention, and to offer no molestation to the country."† But the Seesodia prince little thought of sub-

* "Double gifts, fourfold sacrifice" Meaning, with increase of their prince's favour the sacrifice of their lives would progress; and which for the sake of euphony probable, preceded the byrd won by the founder, "*the barrier to Khorasan and Mooltan*"

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* Sukta —17 sons.



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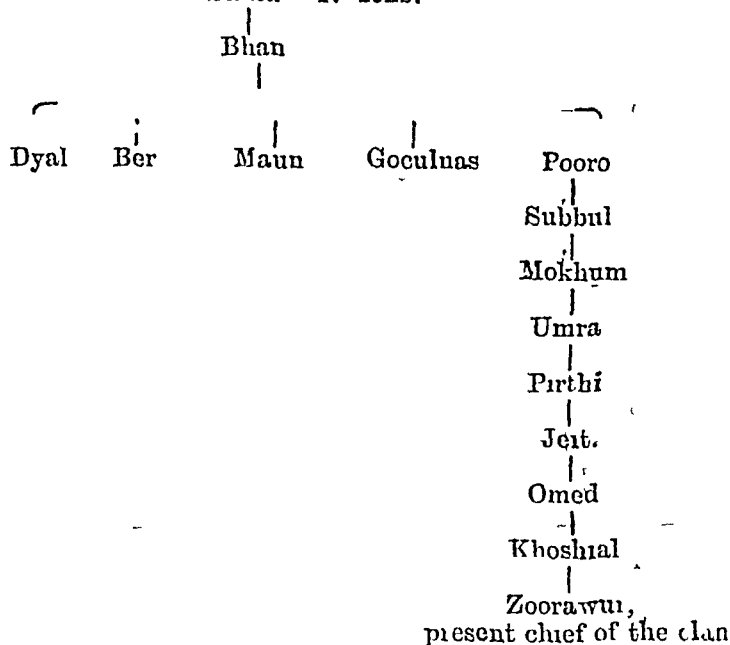
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"I was greatly rejoiced at this event happening under my own reign and I commanded that these the ancient possessors of the country should not be driven from it. The fact is, Rana Umra Sing and his ancestors were proud, and confident in the strength and inaccessibility of their mountainous country and its strong-holds, *and had never beheld a king of Hindusthan, nor made submission to any one.* I was, desirous, in my own fortunate time the opportunity should not slip my hands, instantly, therefore, on the representation of my son, I forgave the Rana, and sent a friendly firmaun that he might rest assured of my protection and care, and imprisoned thereon, as a solemn testimony of my sincerity, my 'five fingers' (punja†); I also wrote my son, *that by any means by which it could be brought about, to treat this illustrious one according to his own heart's wishes.*

"My son despatched the letter and firmaun by the chiefs Soopkurrin and Heridas Jhala, accompanied by Shukur Oolla and Soonderdas, with assurances to the Rana that he might rely on my generosity and esteem, to receive my firmaun and impress of my hand and it was agreed that on, the 26th of the month he should repair to my son.

"Having gone out of Ajmeer to hunt, Mahmood Beg, a servant of my son Khoorum, arrived, and presented a letter from him, and stated to me ver-
bally the Rana having met my son.

"On receiving this news, I presented Mahmood Beg with an elephant, horse, and dagger, and gave him the title of Zoolfear Khan.

* "He would hold himself excused." In these few words, to which the emperor has nobly given a place in his diary, we have the Rajpoot prince's feelings depicted on this painful occasion.

† The giving the hand amongst all nations has been considered as a pledge for the performance or ratification of some act of importance, and the custom amongst the Scythic or Tatar nations, of transmitting its impress as a substitute, is here practically described. I have seen the identical Firman in the Rana's archives. The hand being immersed in a compost of sandal-wood, is applied to the paper, and the palm and five fingers (*punja*) are yet distinct. In a masterly delineation of Oriental manners (*Carne's Letters from the East*) is given an anecdote of Mahommed, who unable to sign his name to a convention, dipped his hand in ink, and made an impression there with. It is evident the prophet of Islam only followed an ancient solemnity, of the same import as that practised by Jehangu.

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" him exceeded ten lacks of rupees (£125,000), exclusive of one hundred and ten horses, five elephants, or what my son Khoorum gave him I sent Ma-barick Khan along with him, by whom I sent an elephant, horse, &c, and various confidential messages to the Rana

" On the 8th Suffur of the 10th year of the H 1024, Kurrum was elevated to the dignity of a Munsubdar[†] of five thousand, when I presented him with a bracelet of pearls, in which was a ruby of great price

" 24th Mohurum, 10th year (A D 1615), Juggut Sing, son of Kurrum, aged twelve years, arrived at court and paid his respects, and presented, the arzees of his father and grandfather, Rana Umra Sing *His countenance carried the impression of his illustrious extraction,† and I delighted his heart with presents and kindness*

" On the 10th Shaban, Juggt Sing had permission to return to his-house. At his departure I presented him with 20,000 rupees, a horse, elephant, and Khelats, and to Heridas Jhala, preceptor of prince Kurrum, 5,000 rupees, a

* With this the annals state the restoration of many districts the Kheirar, Phoolia, Bednore, Mundelgurh, Jeerun, Neemutch, and Bhynsror, with supremacy over Deola and Dongerpur

† It must have been this grandson of Umra of whom Sir Thomas Roe thus writes 'the right issue of Porus is here a king in the midst of the Mogul's dominions, never subdued till last year, and to say the truth, he is rather brought than conquered won to own a superiority by gifts and not by arms The pillar erected by Alexander is yet standing at Delhi, the ancient seat of Rama, the successor of Porus'—*Extract of a letter to the Archbishop of Canterbury dated at Ajmere, January 29th, 1615*

"Copy of a letter written by the great Mogul unto King James, in the persian tongue, here faithfully translated, which was as follows

" Unto a king rightly descended from his ancestors, bred in military affairs, clothed with honour and justice, a commander worthy of all command, strong and constant in the religion which the great prophet Christ did teach, King James, whose love hath bred such an impression in my thought as shall never be forgotten but as the smell of amber, or as a garden of fragrant flowers, whose beauty and odour is still increasing, so, be assured, my love shall still grow and increase with yours

" The letters which you sent me in the behalf of your merchants I have received, whereby I rest satisfied of your tender love towards me, desiring you not to take it ill, that I have not wrote to you heretofore, this present letter I send to you to renew our loves, and herewith do certifie you, that I have sent forth my firmaunes throughout all my countries to this effects, that if any English ships or merchants shall arrive in any of my ports, my people shall permit and suffer them to do what they please, freely in their merchandizing causes, aiding and assisting them in all occasion of injuries that shall be offered them, that the least cause of discourtesie be not done unto them, that they may be as free, or freer than my own people

" And as now, and formerly, I have received from you divers tokens of your love, so I shall still desire your mindfulness of me by some novelties from your countries, as an argument of friendship betwixt us, for such is the custom of princes here

"And for your merchants, I have given express order through all my dominions, to suffer them to buy, sell, transport, and carry away at their pleasure without the lett or hinderance of any person whatsoever, all such goods and merchandizes as they shall desire to buy, and let this my letter as fully satisfie you in desired peace and love, as if my own son had been messenger to ratifie the same

" And if any in my countries, not fearing God, nor obeying their king, or any other void of religion, should endeavour to be an instrument to break this league of friendship, I would send my son Sultan Carcom, a souldier approved in the wars, to cut him off, that no obstacle may hinder the continuance and increase of our affections

" When your majesty shall open this letter, let your royal heart be as fresh as a small garden, let all people make reverence at your gate Let your throne be advanced higher. Amongst the greatness of the kings of the prophet Jesus, let your majesty be the greatest; and all monarchs derive their wisdom and counsel from your breast, as from a fountain; that the law of the majesty of Jesus may receive, and flourish under your protection.

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† It must have been this grandson of Umra of whom Sir Thomas Roe thus writes "the, right issue of Porus is here a king in the midst of the Mogul's dominions, never subdued till last year, and to say the truth, he is rather brought than conquered won to own a superiority by gifts and not by arms The pillar erected by Alexander is yet standing at Delhi, the ancient seat of Rama, the successor of Porus"—*Extract of a letter to the Archbishop of Canterbury dated at Ajmere, January 29th, 1615*

"Copy of a letter written by the great Mogul unto King James, in the persian tongue, here faithfully translated, which was as follows

" Unto a king rightly descended from his ancestors, bred in military affairs, clothed with honour and justice, a commander worthy of all command, strong and constant in the religion which the great prophet Christ did teach, King James, whose love hath bred such an impression in my thought as shall never be forgotten but as the smell of amber, or as a garden of fragrant flowers, whose beauty and odour is still increasing, so, be assured, my love shall still grow and increase with yours

" The letters which you sent me in the behalf of your merchants I have received, whereby I rest satisfied of your tender love towards me, desiring you not to take it ill, that I have not wrote to you heretofore, this present letter I send to you to renew our loves, and herewith do certify you, that I have sent forth my firmances throughout all my countries to this effects, that if any English ships or merchants shall arrive in any of my ports, my people shall permit and suffer them to do what they please, freely in their merchandizing causes, aiding and assisting them in all occasion of injuries that shall be offered them, that the least cause of discourtesie be not done unto them, that they may be as free, or freer than my own people

" And as now, and formerly, I have received from you divers tokens of your love, so I shall still desire your mindfulness of me by some novelties from your countries, as an argument of friendship betwixt us, for such is the custom of princes here

"And for your merchants, I have given express order through all my dominions, to suffer them to buy, sell, transport, and carry away at their pleasure without the lett or hinderance of any person whatsoever, all such goods and merchandizes as they shall desire to buy, and let this my letter as fully satisfie you in desired peace and love, as if my own son had been messenger to ratifie the same

" And if any in my countries, not fearing God, nor obeying their king, or any other void of religion, should endeavour to be an instrument to break this league of friendship, I would send my son Sultan Carcom, a souldier approved in the wars, to cut him off, that no obstacle may hinder the continuance and increase of our affections

" When your majesty shall open this letter, let your royal heart be as fresh as a small garden, let all people make reverence at your gate Let your throne be advanced higher. Amongst the greatness of the kings of the prophet Jesus, let your majesty be the greatest; and all monarchs derive their wisdom and counsel from your breast, as from a fountain, that the law of the majesty of Jesus may receive, and flourish under your protection-

declaration of his joy, "his going abroad on Alum Goman," the favourite, elephant of the Rana which had been captured, on learning his submission is far stronger than the most pompous testimony of public rejoicing. But there is a heart-stirring philanthropy in the conduct of the Mogul which does him immortal honour, and in commanding his son "to treat the illustrious one according to his heart's wishes," though he so long and so signally had foiled the royal armies, he proved himself worthy of the good fortune he acknowledges, and well shews his sense of the superiority of the chief of all the Rajpoots, by placing the heir of Mewar, even above all the princes of his own house, "immediately on *his right hand*." Whether he attempts to relieve the shyness of Kurrum, or sets forth the princely appearance of Juggut Sing, we see the same amiable feeling operating to lighten the chains of the conquered. But the shyness of Kurrum deserved a worthier term: he felt the degradation which neither the statues raised to them, the right hand of the monarch, the dignity of a 'commander of five thousand,' or even the restoration of the long alienated territory could neutralize, when the kingdom to which he was heir was called a fief (*jagheer*), and himself, 'the descendant of 'a hundred kings,' a vassal (*jagheerदार*) of the empire, under whose banner, which his ancestors had so signally opposed, he was now to follow with a contingent of fifteen hundred Rajpoot horse.

Seldom has subjugated royalty met with such consideration; yet, to a lofty mind like Umra's, this courteous condescension but increased the severity of endurance. In the bitterness of his heart, he cursed the magnanimity of Khoorum, himself of Rajpoot blood¹ and an admirer of Rajpoot valour which circumstance more than the force of his arms had induced him to surrender, for Khoorum demanded but the friendship of the Rajpoot as the price of peace and to withdraw every Mahomedan from Mewar if the Rana would but receive the emperor's firman outside of his capital. This his proud soul rejected, and though he visited prince Khoorum as a friend, he spurned the proposition of acknowledging a superior, or receiving the rank and titles awaiting such an admission. The noble Umra, who,

"Rather than be less,

Cared not to be at all,"—

took the resolution to abdicate† the throne he could no longer hold but at the will of another. Assembling his chiefs, and disclosing his determination, he made the *teeka* on his son's forehead, and observing that the honour of Mewar was now in his hands, forthwith left the capital and secluded himself in the *No-choukr*‡ nor did he from that hour cross its threshold, but to have his ashes deposited with those of his fathers.

All comment is superfluous on such a character as Rana Umra. He was worthy of Pertap and his race. He possessed all the physical as well as mental qualities of a hero, and was the tallest and strongest of all the princes of

* Khoorum was son of a Rajpoot princess of Ambar, of the *Cutchnaha* tribe, and hence his name was probably *Koorm*, synonymous to *cutchwa*, a *tortoise*. The bards are always punning upon it.

† Surrendered S. 1672, A.D. 1616, (according to Dow, S. 1669, A.D. 1613) died 1621.

‡ It must have been here that Sultan Khoorum visited the Rana. The remains of this palace, about half a mile without the city wall (north), on a cluster of hills, are yet in existence. It was built by Oodh Sing on the banks of a lake, under which are gardens and groves, where the author had the Rana's permission to pitch his tents in the hottest months.

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Kurrun was deficient neither in courage nor conduct, of both he had given a decided proof, when, to relieve the pecuniary difficulties of his father, with a rapidity unparalleled, he passed through the midst of his foes, surprised and plundered Surat, and carried off a booty which was the means of protracting the evil days of his country. But for the exercise of the chief virtue of the Rajpoot, he had little scope throughout his reign, and fortunately for his country the powerful esteem and friendship which Jehangir and Prince Khoom evinced for his house, enabled him to put forth the talents he possessed to repair past disasters. He fortified the heights round the capital, which he strengthened with a wall and ditch, partly enlarged the noble dam which retains the waters of the Peshola, and built that entire portion of the palace called the Rawula, still set apart for the ladies of the court.

When Rana Umra made terms with Jehangir, he stipulated, as a salvo for his dignity and that of his successors, exemption from all personal attendance, and confined the extent of homage to his successors receiving, on each lapse of the crown, the firmaun or imperial decree in token of subordination, which, more strongly to mark their dependent condition, the Rana was to accept without the walls of his capital, accordingly, though the heir-apparent of Mewar* attended the court, they never did as Rana. Partly to lessen the weight of this sacrifice to independence, and partly to exalt the higher grade of nobles, the princes of the blood-royal of Mewar were made to rank below the *sixteen*, a fictitious diminution of dignity, which, with similar acts peculiar to this house, enhanced the self-estimation of the nobles, and made them brave every danger to obtain such sacrifices to the ruling passion of the Rajpoot, a love of distinction.† It is mentioned by the emperor that he placed the heir-apparent of Mewar immediately on his right hand, over all the princes of Hindusthan, consequently the superior nobles of Mewar, who were all men of royal descent, deemed themselves, and had their claims admitted, to rank above their peers at other courts, and to be seated almost on an equality with their princes‡

* The contingent of Mewar was one thousand horse

† During the progress of my mediation between the Rana and his noble, in 1818, the conduct of the lineal representative of Jeimul, the defender of Cheetore against Akber, was striking. Instead of surrendering the lands which he was accused of usurping, he placed himself at the door of the threshold of the palace, whence he was immovable. His claims were left to my adjudication, but he complained with great heat of the omission of ceremonies, and especially of the prostration of honours by the prince. I incautiously remarked that these were trivial compared with the other objects in view, and begged him to disregard it. "Disregard it! why, it was for these things my ancestors sacrificed their lives when such a band (a) as this on my turban was deemed ample reward for the most distinguished service, and made them laugh at wounds and hardships!" Abashed at the inconsiderate remark which provoked this lofty reproof, I used my influence to have the omission rectified: the lands were restored, and the enthusiastic reverence with which I spoke of Jeimul would have obtained even greater proof of the Bednore chief's regard for the fame of his ancestor than the surrender of them implied. Who would not honour this attachment to such emblems in the days of adversity?

(a) *Bala-bund* a fillet or band, sometimes embroidered; often, as in the present case, of silk or gold thread knotted, and tassels tied round the turban. *Bala-bund* is synonymous with *dradem*.

‡ This was conceded, as the following anecdote will attest. When the first Peshwa appeared at Jeipur court he was accompanied by the Saloombra chieftain. The Jeipur prince divided a *mgadi* (*cushion*) with the Peshwa, and the latter made room for the Saloombra chief up to him, observing that their privileges and rank were similar. The same Peshwa had the address to avoid all discussion of rank at Oodipur, by alleging the prerogative of his order to 'spread his cloth in front of the throne' a distinction to which every priest is entitled.

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became his residence, on which a sumptuous edifice was raised adorned with a lofty dome crowned with the crescent. The interior was decorated with mosaic, in onyx, cornelian, jaspers, and agates, rich Turkey carpets, &c ; and that nothing of state might be wanting to the royal refugee, a throne was sculptured from a single block of serpentine, supported by quadriform female Caryatidæ. In the court a little chapel was erected to the Mahomedan Saint Madar, and here the prince with his court resided, every wish anticipated, till a short time before his father's death, when he retired into Persia.*

Such was Rajpoot gratitude to a prince, who, when the chances of war made him victor over them, had sought unceasingly to mitigate the misery attendant on the loss of independence ! It is pleasing to record to the honour of this calumniated race, that these feelings on the part of Kurrun were not transient, and that so far from expiring with the object,

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was transmitted as an heir-loom to his issue, and though two centuries have fled, during which Mewar has suffered every variety of woe, pillaged by Mogul, Pathan, and Maharatta, yet the turban of prince Khoorum, the symbol of fraternity† has been preserved, and remains in the same folds as when transferred from the head of the Mogul to that of the Rajpoot prince. The shield is yet held as the most sacred of relics, nor will the lamp which illumines the chapel of Madar want oil while the princes of Oodipur have wherewithal to supply it‡

Rana Kurrun had enjoyed eight years of perfect tranquility when he was gathered to his fathers. The sanctuary he gave prince Khoorum had no apparent effect on Jehangir, who doubtless believed that the Rana did not sanction the conduct of his brother Bheem. He was succeeded by his son Juggut Sing, 'the lion of the world,' in S 1684 (A. D. 1628)

The emperor Jehangir died shortly after his accession, and while Khoorum was in exile. This event, which gave the throne to the friend of his house, was announced to him by the Rana, who sent his brother and a band of Rajpoots to Surat, to form the *cortege* of the emperor, who repaired directly to Oodipur, and it was in the Badul Mahl ('the cloud saloon') of his palace that he was first saluted by the title of Shah Jehan' by the satraps and tributary princes of the empire§. On taking leave, the new monarch restored five alienated districts, and presented the Rana with a ruby of inestimable value, giving him also permission to reconstruct the fortifications of Cheetore

* Cotemporary historians say to Golaconda

† An exchange of turbans is the symbol of fraternal adoption

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as well as of religious toleration, to find the shrine of the Mahomedan saint maintained in this retreat of the Seesodias, and the priest and establishment kept up, though the sons of their benefactor persecuted them with unrelenting barbarity. Are these people worth conciliating ? or does the mist of ignorance and egotism so blind us, that we are to despise the minds hidden under the cloak of poverty and long oppression ? The orange-coloured turban, and the shield of Shah Jehan, have been brought from their sacred niche for my view that I looked on them with sentiments of reverence as relics consecrated by the noblest feeling of the mind, will be credited. I bowed to the turban with an irresistible impulse, and a fervor as deep as ever did pilgrim before the most hallowed shrine

§ Ferishta, whose geography is often quite unintelligible, omits this in his history, and passed the king direct to Ajmeer but the annals are fuller, and describe the royal in signia conveyed by Mohabet Abdoola, Khan Jehan, and his secretary Sadoola

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dual pretensions The Rana inclined to Dara,* the legitimate heir to the throne, as did nearly the whole Rajpoot race, but the battle of Futehabad silenced every pretension, and gave the lead to Arungzeb, which he maintained by the sacrifice of whatever opposed his ambition His father, brothers, nay his own offspring were in turn victims to that thirst for power, which eventually destroyed the monarchy of the Moguls

The policy introduced by their founder, from which Akber, Jehangir, and Shah Jehan had reaped so many benefits, was unwisely abandoned by the latter, who of all had the most powerful reasons for maintaining those ties which connected the Rajpoot princes with his house Historians have neglected to notice the great moral strength derived from this unity of the indigenous races with their conquerors, for during no similar period was the empire so secure, nor the Hindu race so cherished, as during the reigns of Jehangir and Shah Jehan the former born from a Rajpoot princess of Ambar, and the latter from the house of Marwar Arungzeb's unmixed Tatar blood brought no Rajpoot sympathies to his aid, on the contrary, every noble family shed their best blood in withstanding his accession, and in the defence of Shah Jehan's rights, while there was a hope of success The politic Arungzeb was not blind to this defect and he tried to remedy in his successor, for both his declared heir, Shah Allum, and Azim, as well as his favourite grandson,† were the offspring of Rajpootnis, but uninfluenced himself by such predilections, his bigotry outweighed his policy, and he visited the Rajpoots with an unrelenting and unwise persecution.

We shall pass the twice-told tale of the struggle for power which ended in the destruction of the brothers, competitors with Arungzeb this belongs to general history, not to the annals of Mewar, and that history is in every hand,‡ in which the magnanimity of Dara, the impetuosity of Morad, and the activity of Sujah, met the same tragical end

It has seldom occurred that so many distinguished princes were cotemporary as during the reign of Arungzeb Every Rajpoot principality had a head above mediocrity in conduct as in courage Jey Sing of Ambar, surnamed 'the Mirza Raja,' Jesswunt Sing of Marwar, with the Haras of Boondi and Kotah, the Rahtores of Bikaneer, and Boondelas of Orcha and Duttea, were men whose prejudices, properly consulted, would have rendered the Mogul power indissoluble but he had but one measure of contumely for all, which inspired Sevaj with designs of freedom to Mahasashtra, and withdrew every sentiment of support from the princes of Rajasthan In subtlety and the most specious hypocrisy, in that concentration of resolve which confides its deep purpose to none, in every qualification of the warrior or scholar,§

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‡ Bernier, who was an eye-witness of these transactions, describes them far better than the Mogul historians, and his accounts tally admirably with the Rajpoot annals

§ We possess a most erroneous idea of the understanding of Asiatic princes, and the extent of its cultivation Arungzeb's rebuke to his tutor Moolla Sale, who beset him with a sycophantic intrusion on his coming to the throne, may correct this, and, with the letter of Rana Raj Sing gave the European world juster notions of the powers of mind both of Hindu and Mahomedan It is preserved by Bernier, who had ample opportunity to acquire a knowledge of them (*From an edition in the Author's possession, printed A D 1684, only three years after these events*)

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§ We possess a most erroneous idea of the understanding of Asiatic princes, and the extent of its cultivation Arungzeb's rebuke to his tutor Moolla Sale, who beset him with a sycophantic intrusion on his coming to the throne, may correct this, and, with the letter of Rana Raj Sing gave the European world juster notions of the powers of mind both of Hindu and Mahomedan It is preserved by Bernier, who had ample opportunity to acquire a knowledge of them (From an edition in the Author's possession, printed A D 1684, only three years after these events)

"to enforce the conversion of the Hindus by the severest penalties, and even by the sword; as if the blood of his subjects were to wash away the stains from his hauds, already encrimsoned with that of his family Labour left the field and industry the loom, until the decrease of the revenues induced Arungzeb to substitute a capitation tax" as the balance of account between the two religions" The same historian justly characterizes this enactment as one so contrary to all notions of sound policy, as well as of the feelings of humanity that "reflection seeks the motive with amazement." In this amazement we might remain, nor seek to develop the motive, did not the ample page of history in all nations disclose, that in the name of religion more atrocity committed, than by the united action of the whole catalogue of the passions Mahomed's creed was based on conversion, which, by whatever means effected, was plenary atonement for every crime. In obedience thereto Arungzeb acted, but though myriads of victims who clung to their faith were sacrificed by him at the fiat of this gladiatoral prophet, yet nor these scrupulous fulfilment of fanatic observances, could soot he at the dread hour the perturbations of the 'still small voice' which whispered the names of father, brother, son, bereft by him of life. Eloquently does he pourtray these terrors in his letters to his grandson on his death-bed, wherein he says, "whichever way I look, I see only the divinity," and that an offended divinity †

Raj Sing had signalized his accession by the revival of the warlike *Teeka dour*, and plundered Malpoora, which though on the Ajmeer frontier, Shah Jehan, when advised to vengeance, replied "it was only a folly of his nephew" An appeal to his gallantry made him throw down the gauntlet to Arungzeb in the plenitude of his power, when the valour of the Seesodias again burst forth in all the splendour of the days of Pertap, nor did the contest close till after a series of brilliant victories, and with the narrow escape from captivity of the Xerxes of Hindusthan The Mogul demanded the hand of the princess of Roopnagurrh, a junior branch of the Marwar house, and sent with the demand (a complianœ with which was contemplated as certain) a *cortage* of two thousand horse to escort the fair to court But the haughty Rajpootni, either indignant at such precipitation or charmed with the gallantry of the Rana, who had evinced his devotion to the fair by measuring his sword with the head of her house, rejected with disdain the proffered alliance, and, justified by brilliant precedents in the romantic history of her nation, she entrusted her cause to the arm of the chief of the Rajpoot race, offering herself as the reward of protection The family priest (her preceptor) deemed his office honoured by being the messenger of her wishes, and the billet he conveyed is incorporated in the memorial of this reign "Is the swan to be the mate of the stork a Rajpootni, pure in blood, to be wife to the monkey-

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On the promulgation of that barbarous edict, the *jezeya*, the Rana remonstrated by letter, in the name of the nation of which he was the head, in a style of such uncompromising dignity, such lofty yet temperate resolve, so much of soul-stirring rebuke mingled with a boundless and tolerating benevolence, such elevated ideas of the Divinity with such pure philanthropy, that it may challenge competition with any epistolary production of any age, clime, or condition.[‡] In this are contained the true principles of Christianity, and to the illustrious Gentile, and such as acted as he did, was pointed that golden sentence of toleration, "those who have not the law, yet do my nature the things contained in the law, shall be a law unto themselves."

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The emperor was the adopted brother of Rana Kurrun.

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‡ There were no such field trains in Europe as those of the Moguls. Seventy pieces of heavy ordnance, sixty of *horse artillery*, and a diomedary corps three hundred strong, mounting swivels, accompanied the emperor on an *excursion* to Cashmere. Bernier, who gives this detail, describes what he saw.

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So ably concerted was this mountain warfare, that these defeats were the signal for a simultaneous attack by the Rana on Arungzeb, who, with his son Azim watched at Dobarr the result of the operations under Akber and Dellure. The great home-clans had more than their wonted rivalry to sustain them, for the gallant Dooiga-das with the Rahtore swords (*tulwar Rahtoran*) whetted by an accumulation of wrongs, were to combat with them against their common oppressor: and nobly did they contest the palm of glory. The tyrant could not withstand them: his guns, though manned by *Franks*, could not protect him against the just cause and avenging steel of the Rajpoot, and he was beaten and compelled to disgraceful flight, with an immense loss in men and equipment. The Rana had to lament many brave leaders, home and auxiliary, and the imperial standard, elephants, and state equipage fell into his hands, the acquisition of Mohkin and the Suktawuts. This glorious encounter occurred in the spring month of Falgoon, S. 1737 ‡.

The discomfited forces formed a junction under the walls of Cheetore, whence the emperor dictated the recall of his son, Prince Mauzum, from the Dekhan, deeming it of greater moment to regain lost importance in the north than to prevent the independence of Sevaji. Meanwhile the activity of Sawuldas (descended from the illustrious Jermul) cut off the communications between Cheetore and Ajmeeri, and alarmed the tyrant for his personal safety. Leaving, therefore, this perilous warfare to his sons Azim and Akber, with instructions how to act till reinforced, foiled in his vengeance and personally disgraced, he abandoned Mewar, and at the head of his guards repaired to Ajmeeri. Thence he detached Khan Rohilla, with twelve thousand men, against Sawuldas, with supplies and equipments for his sons. The Rahtore, joined by the troops of Maiwar, gave him the meeting at Poor Mandal, and defeated the imperialists with great loss, driving them back on Ajmeer.

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attended only by his guards at Ajmcer, had recourse to the same artifice which raised him to empire, in order to ward off this danger. Akber was but one day's march distant, his elder sons, Mauzum and Azim, yet far off. Not a moment was to be lost. he penned a letter to his son, which by a spy was dropped in the tent of the Rajpoot leader Doorga-das. In this he applauded a pretended scheme by which Akber was to fall upon them when they engaged the emperor. The same scheme had saved Shere Shah in this country from Maldeo, and has more recently been put in practice, and with like success, in the war with Sevaji. It succeeded. The Rajpoots detached themselves from the prince who had apparently betrayed them. Tyber Khan in despair, lost his life in an attempt to assassinate the emperor, and before the artifice was discovered, the reinforcements under Mauzum and Azim arrived, and Arungzeb was saved. The Rajpoots still offered *srina* (refuge) to Akber, but aware of his father's vigour of character, he deemed himself unsafe in his vicinage, and accepted the escort of five hundred Rajpoots led by Doorga-das,* who cut their way through every opposition by the defiles of Mewar and Dongeipur, and across the Nerbudda, to the Mahratta leader Sambaji, at Palergurh, whence he was shortly after conveyed in an English ship to Persia.

"The escape of Akber" (observes an historian,† who appreciated the importance of the transactions of this period) "to Sambaji, oppressed Arungzeb as much anxiety, as formerly the phantom of his brother Snjah amongst the Pathans, and the consequence of their alliance became a nearer care than the continuance of the war against the Rajpoots, whose gallant activity prevented a speedy decision by the sword, but the dignity of the throne precluded any overtures of peace to a resistance which had attempted the deposal, if not the life of the monarch. A Rajpoot officer, who had long served with distinction under Delhir Khan, solved the difficulty. he quitted the army under pretence of returning to his own country and visited the Rana as from courtesy on his journey. The conversation turned on the war, which the Rajpoot perhaps really lamented, and he persuaded the Rana that though Arungzeb would never condescend to make, he might accept overtures of peace upon which he was empowered by the Rana to tender them." The domestic annals confirm this account, and give the name of this mediator, Raja Shiam Sing of Bikaner, but the negotiation was infamously protracted to the rains, the period when operations necessarily cease, and by which time Arungzeb had recruited his broken forces, and was again enabled to take the field. and it was concluded "without

* A portrait of this Rahtore hero, given to the author by his descendants, is engraved for this volume. He was chief of Droonara, on the Looni. He saved his young sovereign's life from the tyrant, and guarded him during a long minority, heading the Rahtores in all the wars for the independence of his country. A bribe of forty thousand *gold suns* was sent to him by Azim *without stipulation*, when conveying Akber out of danger. The object was obvious, yet the Mogul prince dared not even specify his wishes. It is needless to say that Doorga spurned the offer.

† "We are not without hopes that some of the many in India who have the means, will supply the portions of information which are deficient in these fragments, and must otherwise always continue out of our reach. The knowledge is well worth the inquiry, for, besides the magnitude of the events and the energy of the characters which arise within this period, there are no states or powers on the continent of India with whom our nation has either connection or concern, which do not owe the origin of their present condition to the reign of Arungzeb, or to its influence on the reigns of his successors." — *Orme's Fragments*, p. 165.

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LAKE RAJSUMUND This great national work is twenty-five miles north of the capital, and is situated on the declivity of the plain about two miles from the base of the Aravali. A small perennial stream, called the *Gomtee* or 'serpentine,' flowing from these mountains, was arrested in its course, and confined by an immense embankment, made to form the lake called after himself, *Rajsumund*, or 'royal sea.' The *bund* or dam forms an irregular segment of a circle, embracing an extent of nearly three miles, and encircling the waters on every side except the space between the north-west and north-east points. This barrier, which confines a sheet of water of great depth, and about twelve miles in circumference, is entirely of white marble, with a flight of steps of the same material, throughout this extent, from the summit to the water's edge, the hole buttressed by an enormous rampart of earth, which, had the projector lived, would have been planted with trees to form a promenade. On the south side are the town and fortress built by the Rana, and bearing his name, Rajnuggur, and upon the embankment stands the temple of Kunkeraoli, the shrine of one of the seven forms (*saroop*) of Crishna. The whole is ornamented with sculpture of tolerable execution for the age, and a genealogical sketch of the founder's family is inscribed in conspicuous characters. One million one hundred and fifty thousand pounds sterling,* contributed by the Rana, his chiefs and opulent subjects, was expended on this work, of which the material was from the adjacent quarries. But, magnificent, costly, and useful as it is, it derives its chief beauty from the benevolent motive to which it owes its birth—to alleviate the miseries of a starving population, and make their employment conducive to national benefit, during one of those awful visitations of Providence, famine and pestilence, with which these states are sometimes afflicted.

It was in 1717,† only seven years after the accession of Raj Sing, that these combined evils reached Mewar, less subject to them, owing to its natural advantages, than any other state in India ‡ and on Tuesday the 8th of Pos, *Hastri Nakhetra* (constellation of the elephant), as fixed by the astrologer, the first stone was laid. "The chief of Mewar, deeply meditating on this extreme distress, determined to raise a monument, by which the wretched might be supported and his own name perpetuated. This was seven years in constructing, and at its commencement and termination all the rites of sacrifice and oblation were observed.

"The Rana went to implore favour at the temple of the 'four-armed,'

* Ninety-six lakhs of rupees

† A.D. 1661

‡ From all I could learn, it was the identical pestilence which has been ravaging India for the last ten years, erroneously called *cholera morbus*. About thirty-five years ago the same disease carried off multitudes in these countries. Orme gives notice of something similar in A.D. 1684, in the imperial camp near Goa, when five hundred victims daily fell its prey. Mewar was not free from the last visitation of 1818, and the only son of the Rana was the first person attacked.

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CHAPTER XIV.

Rana Jey Sing Anecdote regarding him and his twin brother The Rana and Prince Azim confer Peace Rupture The Rana forms the Lake Jeysumund Domestic broils Umra the heir apparent, rebels — The Rana dies Accession of Umra His treaty with the heir of Arungzeb Reflections on the events of this period Imposition of the Jezeya or Capitation Tax Alienation of the Rajpoots from the Empire — Causes Arungzeb's death Contests for Empire Buhadoor Shah, Emperor The Sikhs declare for independence Triple alliance of the Rajpoot States of Mewar, Marwar, and Amber They commence hostilities Death of the Mogul Buhadoor Shah Elevation of Ferock-sere He marries the Daughter of the Prince of Marwar Origin of the British Power in India The Rana treats with the Emperor — The Jats declare their independence Rana Umra dies His Character

RANA JEY SING took possession of the *Gadr** in S 1737 (A D 1681). A circumstance occurred at his birth, which as descriptive of manners may deserve notice. A few hours only intervened between his entrance into the world and that of another son called Bheem. It is customary for the father to bind round the arm of a new-born infant a root of that species of grass called *amurdhob*, the 'imperishable' *dhob*, well known for its nutritive properties and luxuriant vegetation under the most intense heat. The Rana first attached the ligature round the arm of the youngest, apparently an oversight, though in fact from superior affection for his mother. As the boys approached to manhood, the Rana, apprehensive that this preference might create dissention, one day drew his sword, and placing in the hand of Bheem (the elder), said, it was better to use it at once on his brother, than hereafter to endanger the safety of the state. This appeal to his generosity had an instantaneous effect, and he not only ratified, "*by his father's throne*,"† the acknowledgment of the sovereign rights of his brother, but declared, to remove all fears, "he was not his son if he again drank water within the pass of Dobar," and, collecting his retainers, he abandoned Oodipur to court fortune where she might be kinder. The day was sultry, and on reaching the barrier he halted under the shade of a sacred fig-tree to bestow a last look upon the place of his birth. His cup-bearer (*Panavri*) brought his silver goblet filled from the cool fountain, but as he raised it to his lips, he recollected that his vow was incomplete while within the portal; he poured the libation on the earth in the name of the Supreme, and casting the cup as an offering to the deity of the fountain, the huge gates closed upon the valley. He proceeded to Buhadoor Shah, who conferred upon him the dignity (*munsab*) of a leader of three thousand five hundred horse, with the *Bawuna*, or fifty-two districts for the support but quarrelling with the imperial general, he was detached with his contingent west of the Indus where he died ‡

* "*The cushion*," by which a Rajpoot throne is designated

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afford another illustration, if any were wanting, of the impolicy of polygamy. The annals of Mewar seldom exhibit those unnatural contentions for power, from which no other Hindu state was exempt; this was owing to the wholesome regulation of not investing the princes of the blood with any political authority, and establishing as a counterpoise to natural advantages, an artificial degradation of their rank which placed them beneath the sixteen chief nobles of the state, which, while it exalted these in their own estimation, lessened the national humiliation, when the heirs-apparent were compelled to lead their quota in the *arriere-ban* of the empire.

Rana Jey Sing, who had evinced such gallantry and activity in the wars of Arungzeb, now secluded himself with Comala in the retreat at Jeysumund leaving Umra under the guidance of the Pancholi minister, at the capital. But he having personally insulted this chief officer of the state, in consequence of receiving a rebuke for turning loose an infuriated elephant in the town, the Rana left his retreat, and visiting Choetore in his tour, arrived at Oodipur. Umra awaited not to his father's arrival, but adding his mother's resentments to a feeling of patriotic indignation at the abasement his indolence produced, fled to Boondi, took up arms, and joined by many of his own nobles and Hara auxiliaries, returned at the head of ten thousand men. Desirous of averting civil war, the Rana retired to Godwar beyond the Aravali, whence he sent the Ganora chieftain, the first feudatory of that department to expostulate with his son. But Umra, supported by three-fourths of the nobles, made direct for Komulmeer to secure the state treasure, saved by the Depra the governor for his sovereign. A failure in this project, the knowledge that the Rahtores fostered the quarrel with a view to obtain Godwar, and the determination of the few chiefs yet faithful to the Rana, to defend the Jilwarra pass to the last, made the prince listen to terms, which were ratified at the shrine of Eklinga, whereby the Rana was to return to the capital, and the prince to abide in exile at the new palace during the life of his father, which closed twenty years after his accession. Had he maintained the reputation he established in his early years, the times were well calculated for the redemption of his country's independence, but documents which yet exist afford little reason to doubt that in his latter years a state of indolence, having all the effects of imbecility supervened, and but for the formation of 'the victorious sea,' would have left his name a blank in the traditional history of Mewar.

Umra II, who succeeded in S 1756 (A D 1700), had much of the gallantry and active turn of mind of his illustrious namesake; but the degrading conflict with his father had much impaired the moral strength of the country, and counteracted the advantages which might have resulted from the decline of the Mogul power. The reigns of Raj Sing and Jey Sing illustrate the obvious truth, that on the personal character of the chief of a prindal government every thing depends. The former, infusing by his talent of a energy patriotic sentiments into all his subordinates, vanquished in a two of conflicts the vast military resources of the empire, led by the em- was det his sons, and chosen generals, while his successor, heir to this moral , and with every collateral aid, lowered her to a stage of contempt

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ment or war, though aided by unlimited resources, will not suffice for the maintenance of power, unsupported by the affections of the governed. The empire of Arungzeb was more extensive than that of Britain at this day; the elements of stability were incomparably more tenacious: he was associated with the Rajpoots by blood, which seemed to guarantee a respect for their opinions, he possessed the power of distributing the honours and emoluments of the state, when a service could be rewarded by a province,† drawing at will supplies of warriors from the mountains of the west, as a check on his indigenous subjects, while these left the plains of India to control the Afghan amidst the snows of Caucasus. But the most devoted attachment and most faithful service were repaid by insult to their habits, and the imposition of an obnoxious tax, and to the *jezeya*, and the unwise pertinacity with which his successors adhered to it, must be directly ascribed the overthrow of the monarchy. No condition was exempted from this odious and impolitic assessment, which was deemed by the tyrant a mild substitute for the conversion he once meditated of the entire Hindu race to the creed of Islam.

An abandonment of their faith was the Rajpoot's surest road to the tyrant's favour, and an instance of this dereliction in its consequences powerfully contributed to the annihilation of the empire. Rao Gopal, a branch of the Rana's family, held the fief of Rampura, on the Chumbul,‡ and was serving with a select quota of his clan in the wars of the Dekhan, when his son, who had been left at home, withheld the revenues, which he applied to his own use instead of remitting them to his father. Rao Gopal complained to the emperor, but the son discovered that he could by a sacrifice not only appease Arungzeb, but attain the object of his wishes. He apostatized from his faith, and obtained the emperor's forgiveness, with the domain of Rampura. Disgusted and provoked at such injurious conduct, Rao Gopal fled the camp, made an unsuccessful attempt to redeem his estate, and took refuge with Rana Umra, his suzerain. This natural asylum granted to a chief of his own kin, was construed by the tyrant into a signal of revolt, and Azim was ordered to Malwa to watch the Rana's motions. Conduct thus characterized in the memoirs of a Rajpoot chieftain,† one of the most devoted to Arungzeb, and who died fighting for his son. "The emperor shewed but little favour to his 'faithful and most useful subjects the Rajpoots, which greatly cooled their ardour in his service.'" The Rana took up arms, and Malwa joined the tumult, while the first irruption of the Mahrattas across the Nerbudda,‡ under Neewa Sindia, compelled the emperor to detach Raja Jey Sing to join Prince Azim. Amidst these accumulated troubles, the Mahrattas rising into importance, the Rajpoot feudatories disgusted and alienated, his sons and grandsons ready to commit each individual pretension to the decision of the

† In lieu of all, what reward does Britain hold out to the native population to be attached? Heavy duties exclude many products of their industry from the home market. The rates of pay to civil officers afford no security to integrity, and the faithful soldier cannot aspire to higher reward than £120 per annum, were his breast studded with medals. Even their prejudices are often too little considered, prejudices, the violation of which lost the throne of India, in spite of every local advantage, to the descendants of Arungzeb.

* Rampura *Bhanpura* (city of the sun) to distinguish it from Rampura *Tonk*. Rao Gopal was of the Chunderawut clan.

† Rao Dulput Boondela of Duttea, a portion of whose memoirs were presented to me by the reigning prince, his descendant.

‡ A.D. 1706.

ment or war, though aided by unlimited resources, will not suffice for the maintenance of power, unsupported by the affections of the governed. The empire of Arungzeb was more extensive than that of Britain at this day; the elements of stability were incomparably more tenacious: he was associated with the Rajpoots by blood, which seemed to guarantee a respect for their opinions, he possessed the power of distributing the honours and emoluments of the state, when a service could be rewarded by a province,† drawing at will supplies of warriors from the mountains of the west, as a check on his indigenous subjects, while these left the plains of India to control the Afghan amidst the snows of Caucasus. But the most devoted attachment and most faithful service were repaid by insult to their habits, and the imposition of an obnoxious tax, and to the *jezeya*, and the unwise pertinacity with which his successors adhered to it, must be directly ascribed the overthrow of the monarchy. No condition was exempted from this odious and impolitic assessment, which was deemed by the tyrant a mild substitute for the conversion he once meditated of the entire Hindu race to the creed of Islam.

An abandonment of their faith was the Rajpoot's surest road to the tyrant's favour, and an instance of this dereliction in its consequences powerfully contributed to the annihilation of the empire. Rao Gopal, a branch of the Rana's family, held the fief of Rampura, on the Chumbul,‡ and was serving with a select quota of his clan in the wars of the Dekhan, when his son, who had been left at home, withheld the revenues, which he applied to his own use instead of remitting them to his father. Rao Gopal complained to the emperor, but the son discovered that he could by a sacrifice not only appease Arungzeb, but attain the object of his wishes: he apostatized from his faith, and obtained the emperor's forgiveness, with the domain of Rampura. Disgusted and provoked at such injurious conduct, Rao Gopal fled the camp, made an unsuccessful attempt to redeem his estate, and took refuge with Rana Umra, his suzerain. This natural asylum granted to a chief of his own kin, was construed by the tyrant into a signal of revolt, and Azim was ordered to Malwa to watch the Rana's motions: conduct thus characterized in the memoirs of a Rajpoot chieftain,‡ one of the most devoted to Arungzeb, and who died fighting for his son. "The emperor shewed but little favour to his 'faithful and most useful subjects the Rajpoots, which greatly cooled their ardour in his service." The Rana took up arms, and Malwa joined the tumult, while the first irruption of the Mahrattas across the Nerbudda,‡ under Neewa Sindia, compelled the emperor to detach Raja Jey Sing to join Prince Azim. Amidst these accumulated troubles, the Mahrattas rising into importance, the Rajpoot feudatories disgusted and alienated, his sons and grandsons ready to commit each individual pretension to the decision of the

† In lieu of all, what reward does Britain hold out to the native population to be attached? Heavy duties exclude many products of their industry from the home market. The rates of pay to civil officers afford no security to integrity, and the faithful soldier cannot aspire to higher reward than £120 per annum, were his breast studded with medals. Even their prejudices are often too little considered, prejudices, the violation of which lost the throne of India, in spite of every local advantage, to the descendants of Arungzeb.

* Rampura *Bhanpura* (city of the sun) to distinguish it from Rampura *Tonk*. Rao Gopal was of the Chunderawut clan.

† Rao Dulput Boondela of Duttea, a portion of whose memoirs were presented to me by the reigning prince, his descendant.

‡ A.D. 1706-7.

him, but they came at the head of all then native bands, when they were "gratified with whatever their insolence demanded" a splenetic effusion of the historian, which well paints their altered position. From the royal *oordoo*,† or camp, they repaired to Rana Umia at Oodipur, where a triple league was formed, which once more united them to the head of their nation. This treaty of unity of interest against the common foe was solemnized by nuptial engagements, from which those princes had been excluded since the reigns of Akber and Pratap. To be re-admitted to this honour was the basis of this triple alliance, in which they ratified on oath the renunciation, of all connection domestic or political, with the empire. It was moreover stipulated that the sons of such marriage should be heirs, or if the issue were females, that they should never be dishonoured by being married to a Mogul.

But this remedy, as will be seen, originated a worse disease, it was a sacrifice of the rights of primogeniture (clung to by the Rajpoots with extreme pertinacity), productive of the most injurious effects, which introduced domestic strife, and called upon the stage an umpire not less baneful than the power from whose iron grasp they were on the point of freeing themselves for although this treaty laid prostrate the throne of Baber, it ultimately introduced the Mahrattas as partizans in their family disputes, who made the bone of contention their own.

The injudicious support afforded by the emperor to the apostate chief of Rampura, first brought the triple federation into action. The Rana upholding the cause of Himmut Sing, made an attack on Rampura, which the apostate usurper Ruttun Sing, now *Raja Mooslim Khan*, defeated, and was rewarded for it by the emperor.‡ But the same report conveyed to the king "that the Rana determined to lay waste his country, and retire to the hills,"§ which was speedily confirmed by the unwelcome intelligence that Sawuldas, an officer of the Rana's, had attacked Feeroz Khan, the governor of Poorh Mandal, who was obliged to retreat with great loss to Ajmeer,|| on which occasion this loyal descendant of the illustrious Jemul lost his life¶. The brave Doorga-das, who conveyed the rebellious Akber through all opposition to a place of refuge, again appeared upon the stage. His own prince being unable to protect him, he had found a safe asylum at Oodipur, and had the sum of five hundred rupees daily paid for his expenditure, a princely liberality. But the result of this combination was reserved for following reigns, Shah Alum being carried off by poison,** ere he could correct the disorders which were rapidly breaking up the empire from the Hindu-Koosh to the ocean. Had his life been spared, his talents for business, his experience, and courteous manners might have retarded the ruin of the monarchy, which the utter unworthiness of his successor sunk beyond the power of man to redeem.

* Memoirs of Eiadut Khan

† Hence the corruption of *honde*

‡ Newspapers, dated 3d Rejib, Sun 3—(3d year of his reign)

§ Newspapers 10th Rejib, Sun 3

|| Newspapers, 5th Shaval, Sun 3

¶ The following edict, which caused this action, I translate from the archives, it is addressed to the son of Sawuldas

"Mahiana Umia Sing to Rahtore Rao Sing *San uldasote* (race of Sawuldas).

"Lay waste your village and the country around you—your families shall have other habitations to dwell in—for particulars consult Dowlut Sing Chondawut obey these"—Asoj, 6 1764 (Dec A D 1708 9)

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This gorgeous court ought to have been, and probably was, impressed with a high opinion of the virtuous self-denial of the inhabitants of Britain; and if history has correctly preserved the transaction, some mark of public gratitude should have been forthcoming from those who so signally benefited thereby. But to borrow the phraseology of the Italian historian, "obligations which do not admit of being fully discharged, are often repaid with the coin of ingratitude." the remains of this man rest in the church-yard of Calcutta, without even a stone to mark the spot!

This marriage, which promised a renewal of interests with the Rajpoots, was soon followed by the revival of the obnoxious *jezeyya*. The character of this tax, though much altered from its original imposition by Arungzeb, when it was at once financial and religious, was held in unmitigated abhorrence by the Hindus from the complex association; and although it was revived chiefly to relieve pecuniary wants, it kindled a universal feeling of hatred amongst all classes, and quenched the little zeal which the recent marriage had inspired in the Rajpoots of the desert. The mode and channel of its introduction evinced to them, that there was no hope that the intolerant spirit which originally suggested it would ever be subdued. The weak Ferozshere, desirous of snapping the leading-strings of the Syeds, recalled to his court Enyet Oolla Khan, the minister of Arungzeb, and restored to him his office of *Dewan*, who, to use the words of the historian of the period, "did not consult the temper of times, so very different from the reign of Arungzeb, and, " the revival of the *jezeyya* came with him. "Though by no means severe in its operation, not amounting to three-quarters per cent on annual income,* from which the lame, the blind, and very poor were exempt, it nevertheless raised a general spirit of hostility, particularly from its retaining the insulting distinction of a *tax on infidels*" Resistance to taxation appears to be a universal feeling, in which even the Asiatic forgets the divine right of sovereignty, and which throws us back on the pervading spirit of selfishness which governs human nature. The *temgha*, or stamp tax, which preceded the *jezeyya*, would appear to have been as unsatisfactory as it was general, from the solemnity of its renunciation by Baber on the field of battle after the victory over *infidels*, which gave him the crown of India, and though we have no record of the *jezeyya* being its substitute, there are indications which authorize the inference.

Rana Umar was not an idle spectator of these occurrences; and although the spurious thirst for distinction so early broke up the alliance by detaching Ajit, he redoubled his efforts for personal independence, and with it that of the Rajpoot nation. An important document attests his solicitude, namely a treaty† with the emperor, in which the second article stipulates emancipa-

"ed with a splendour and magnificence till then unseen among the princes of Hindusthan. "Many pompous insignia were added to the royal cortege upon this occasion. The illuminations rivalled the planets, and seemed to upbraid the faint lustre of the stars. The nuptials were performed at the palace of the Ameri-ool Omia, whence the emperor conveyed his bride with the highest splendour of imperial pomp to the citadel, amidst the resoundings of musical instruments and the acclamations of the people." Page 132, vol 1, "Scott's History of Arungzeb's successors

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"2nd. Firman of engagement under the *punya* private seal and sign that the *jezeyya*

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CHAPTER XV.

Rana Sangram Dismemberment of the Mogul Empire Nizam-ul Moolk establishes the Hyderabad State Murder of the Emperor Ferocksere.— Abrogation of the Jezeya Mahomed Shah, Emperor of Delhi Saad-ut Khan obtains Oude Repeal of the Jezeya confirmed Policy of Mewar Rana Sangram dies Anecdotes regarding him Rana Juggut Sing II succeeds. Treaty of triple Alliance with Marwar and Ambar The Mahrattas invade and gain footing in Malwa and Guzerat. Invasion of Nadir Shah Sack of Delhi Condition of Rajpootana Limits of Mewar Rajpoot Alliances Bajerow invades Mewar Obtains a Cession of annual Tribute Contest to place Madhu Sing on the Throne of Ambar Battle of Rajmahl The Rana defeated He leagues with Mulhar Holkar Esurr Sing of Ambar takes Poison The Rana dies His Character

SANGRAM SING (*the lion of battle*) succeeded; a name renowned in the annals of Mewar, being that of the opponent of the founder of the Moguls. He ascended the throne about the same time with Mahomed Shah, the last of the race of Timoor who deserved the name of emperor of India. During the reign of Sangram, from A.D. 1716 to 1734, this mighty empire was dismembered, when, in lieu of one paramount authority, numerous independent governments started up, which preserved their uncertain existence until the last revolution, which has given a new combination to these discordant materials. Mahomedan, Mahratta, and Rajpoot, in the course of one century under the dominion of a handful of Britons! Like the Satraps of the ancient Persian, or the Lieutenants of Alexander, each chief proclaimed himself master of the province, the government of which was confided to his loyalty and talents, and it cannot fail to diminish any regret at the successive prostitution of Bengal, Oude, Hyderabad, and other less conspicuous states, to remember that they were founded in rebellion, and erected on ingratitude, and that their rules were destitute of those sympathies, which could alone give stability to their ephemeral greatness, by improving the condition of their subjects. With the Mahrattas the case is different: their emergence to power claims our admiration, when tyranny transformed the industrious husbandman, and the minister of religion, into a hardy and enterprising soldier, and skilful functionary of government. Had their ambition been restrained within legitimate bounds, it would have been no less gratifying than politically and morally just that the family of Sevaji should have retained its authority in countries which his active valour wrested from Arungzebe. But the genius of conquest changed their natural habits, they devastated instead of consolidating, and in lieu of that severe and frugal simplicity, and that energy of enterprise, which were their peculiar characteristics, they became distinguished for mean parsimony, low cunning, and dastardly depredation. Had they, retaining their original character, been content with their proper sphere of action, the Dekhan, they might yet have held the sovereignty of that vast region, where their habits and language assimilated them with the people. But as they spread over the north they encountered national antipathies, and though professing the same creed, a wider difference in sentiment divided

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The first act of the new reign (A.D. 1719) was of one conciliation towards Ajit Sing and the Rajpoots, namely, the abrogation of the *jezeya*. and the Syeds further showed their disposition to attach them by conferring the important office of *Dewan* on one of their own faith. Raja Ruttun Chund was accordingly inducted into the ministry in lieu of Enayet Oolla. Three phantoms of royalty flitted across the scene in a few months, till Roshun Akber, the eldest son of Buhadoo Shah, was enthroned with the title of Mahomed Shah (A.D. 1720), during whose reign of nearly thirty years the empire was completely dismembered, and Mahiattas from the south disputed its spoils with the Afghan mountainers. The haughty demeanour of the Syeds disgusted all who acted with them, especially their condjutor the Nizam, of whose talents, displayed in restoring Malwa to prosperity, they entertained a dread. It was impossible to cherish any abstract loyalty for the puppets they established, and treason lost its name, when the Nizam declared for independence, which the possession of the fortresses of Aser and Boorhanpur enabled him to secure. The brothers had just cause for alarm. The Rajpoots were called upon for their contingents,† and the princes of Kotah and Nuwur gallantly interposed their own retainers to cut off the Nizam from the Neibudda, on which occasion the Kotah prince was slain. The independence of the Nizam led to that of Oude. Saadut Khan was then but the commandant of Biana, but he entered into the conspiracy to expel the Syeds, and was one of those who drew lots to assassinate the Ameer-ool Omia. The deed was put into execution on the march to reduce the Nizam, when Hyder Khan buried his poniard in the Ameer's heart. The emperor then in camp, being thus freed, returned against the Vizier, who instantly set up Ibrahim and marched against his opponents. Rajpoots wisely remained neutral, and both armies met. The decapitation of Ruttun Chund was signal for the battle, which was obstinate and bloody, the vizier was made prisoner, and subjected to the bowstring. For the part Saadut Khan acted in the conspiracy he was honoured with the title of Buhadoor Jung and the government of Oude. The Rajpoot princes paid their respects to the conqueror, who confirmed the repeal of the *jezeya*, and as the reward of their neutrality the Rajas of Ambar and Jodpur, Jey Sing and Ajit, were gratified, the former with the government of the province of Agra, the last with that of Guzerat and Ajmeer, of which latter

"way back to my own country, and have much to say *viva voce* to the *Huzoor* (a) come and meet me. Falgoun, 19th S 1775 (A.D. 1719)"

"Sid Sri Maharaja dheraj Sri Singram Singu, receive the *moojra* (b) of Raja Saware Jey Sing. Here all is well, your welfare is desired, you are the chief, nor is there any separation of interests. my horses and Rajpoots are at your service, command when I can be of use. It is long since I have seen the royal mother (*Sri Baeji Raj*), if you come this way I trust she will accompany you. For now I refer you to Deep Chund Pancholi. Asoj 6, S 1777"

(a) *Huzoor* signifies the Presence. Such was the respectful style of the Ambar prince to the Rana, to illustrate which I shall add another letter from the same prince, though merely complimentary, to the Rana.

(b) *Moojra* is a salutation of respect used to superior.

* Raja Jey Sing to Beharridas, the Rana's minister.—"You write that your Lord despatches money for the troops—I have no accounts thereof, put the treasure on camels and send it without delay. The Nawab Nizam-ool Moolk is marching rapidly from Oojein, and Jubeela Ram is coming hither, and according to accounts from Agra he has crossed at Calpee. Let the Dewan's army from a speedy junction. Make no delay in supplies of cash every thing is included"—Bhadoon, 4th, S 1776 (A.D. 1720)

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Rana as a patriarchal ruler, wise, just, and inflexible,* steady in his application to business, regulating public and private expenditure, and even the sumptuary laws, which were rigidly adhered to, and on which the people still expatiate, giving homely illustrations of the contrast between them and the existing profusion. The Chohan of Kotario, one of the highest class of chieftains, had recommended an addition to the folds of the court robe, and as courtesy forbids all personal denial, his wish was assented to, and he retired to his estate pluming himself on his sovereign's acquiescence. But the Rana, sending for the minister, commanded the sequestration of two villages of Kotario, which speedily reaching the ears of the chief, he repaired to court, and begged to know the fault which had drawn upon him this mark of displeasure. "None, Raoji, but on a minute calculation I find the revenue of these two villages will just cover the expense of the superfluity of garment which obedience to your wishes will occasion me, and as every iota of my own income is appropriated, I had no other mode of innovating on our ancient costume than by making you bear the charge attending a compliance with your suggestion." It will readily be believed, that the Chohan prayed the revocation of this edict, and that he was careful for the future of violating the sumptuary laws of his sovereign.

On another occasion, from lapse of memory or want of consideration, he broke the laws he had established, and alienated a village attached to the household. Each branch had its appropriate fund, whether for the kitchen, the wardrobe, the privy purse, the queens, these lands were called *thooa*, and each had its officer, or *thooa-dar*, all of whom were made accountable for their trust to the prime minister: it was one of these he had alienated. Seated with his chiefs in the *russorah*, or banqueting-hall, there was no sugar forthcoming for the curds, which has a place in the dinner *carte* of all Rajpoots, and he chid the superintendent for the omission. "*Andata*" (giver of food), replied the officer, "the minister says you have given away the village set apart for sugar." "Just," replied the Rana, and finished his repast without further remark, and without sugar to his curds.

Another anecdote will shew his inflexibility of character, and his resistance to that species of interference in state affairs which is the bane of Asiatic governments. Sangiam had recently emancipated himself from the trammels of a tedious minority, during which his mother, according to custom, acted a conspicuous part in the guardianship of her son and the state. The chieftain of Deriavud had his estate confiscated but as the Rana never punished from passion or pardoned from weakness, none dared to plead his cause, and he remained proscribed from court during two years, when he ventured a petition to the queen-mother through the *Bindarins*,† for the reversion of the decree, accompanied with a note for two lacks of rupees,‡ and a liberal donation to the fair mediators. It was the daily habit of the Rana to pay his respects to his mother before dinner, and on one of these visits she introduced the Ranawut's request, and begged the restoration of the estate. It was customary, on the issue of every grant, that eight days should elapse from the mandate to

* In the dialect, 'churri muzboot tha,' *his rod was strong*—a familiar phrase, which might be rendered "sceptre"—a long rod with an iron spike on it, often placed before the *gadh*, or throne.

† The dames attendant on the queens,—the Lady Mashams of every female court in Rajasthan.

‡ £25,000

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speed a gallant band formed on the terrace below, but they prevailed on the Rana to leave the punishment of the desultory aggression to them, as unworthy of his personal interference. They departed several hours after, the chief of Kanorh arrived, having left a sick bed, and with a tertian come in obedience to his sovereign's summons. Van was his prince's dissuasion to keep him back, and he joined the band as they came up with the invaders. The foe was defeated and put to flight, but the sick chieftain fell in the charge, and his son was severely wounded by his side. On the young chief repairing to court he was honoured with a *beerā*¹ from the Rana's own hand, a distinction which he held to be an ample reward for his wounds and testimonials of the worth of his father. The existence of such sentiments are the strongest tests of character.

On another occasion, some parasite had insinuated suspicions against the chief of the nobles, the Rawut of Saloombra, who had just returned victorious in action with the royal forces at Malwa, and had asked permission to visit his family on his way to court. The Rana spurned the suspicion, and to shew his reliance on the chief, he despatched a messenger for Saloombra to wait his arrival and summon him to the presence. He had reached his domain, given leave to his vassals as they passed their respective abodes, dismounted, and reached the door of the *Rawula*, when the herald called aloud "the Rana salutes you, Rawut-ji, and commands this letter." With his hand on the door where his wife and children awaited him, he demanded his horse, and simply leaving his "duty for his mother," he mounted, with half a dozen attendants, nor loosed the rein until he reached the capital. It was midnight, his house empty, no servants, no dinner, but his sovereign had foreseen and provided, and when his arrival was announced, provender for his cattle, and vessels of provision prepared in the royal kitchen were immediately sent to his abode. Next morning, Saloombra attended the court. The Rana was unusually gracious, and not only presented him with the usual tokens of regard, a horse and jewels, but moreover a grant of land. With surprise he asked what service he had performed to merit such distinction, and from a sentiment becoming the descendant of Chonda solemnly refused to accept it, observing, that even if he had lost his head, the reward was excessive, but if his prince would admit of his preferring a request, it would be, that in remembrance of his sovereign's favour, when he, or his, in after times, should on the summons come from their estate to the capital, the same number of dishes from the royal kitchen should be sent to his abode. It was granted, and to this day his descendants enjoy the distinction. These anecdotes paint the character of Sangram far more forcibly than any laboured effort. His reign was as honourable to himself as it was beneficial to his country, in whose defence he had fought eighteen actions, but though his policy was too circumscribed, and his country would have benefited more by a surrender of some of those antique prejudices which kept her back in the general scramble for portions of the dilapidated monarchy of the Moguls, yet he was respected abroad, as he was beloved by his subjects, of whose welfare he was ever watchful, and to whose wants ever indulgent. Rana Sangram was the last prince who upheld the dignity of the *gadr* of Bappa Rawul, with his death commenced Mahratta ascendancy and with this we shall open the reign of his son and successor.

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Nizam-ool Moolk had completely emancipated himself from his allegiance, and signalized his independence, by sending the head of the imperial general, who ventured to oppose it, as that of a traitor, to the emperor. He leagued with the Rajpoots, and instigated Bajerow to plant the Mahratta standard in Malwa and Guzerat. In defending the former, Dya Buhadoor fell, and Jey Sing of Ambar, being nominated to the trust, delegated it to the invader, and Malwa was lost. The extensive province of Guzerat soon shared the same fate, for in the vacillating policy of the court, the promise of that government to the Rahtores had been broken and Abhe Sing, son of Ajit, who had expelled Sirbulland Khan after a severe contest, following the example of his brother prince of Ambar, connived with the invaders, while he added its most northern districts to Maiwar. In Bengal, Behar, and Orissa, Shuja ud Dowlah, and his deputy Aliverdi Khan, were supreme, and Sufdur Jung (son of Saadut Khan) was established in Oude. The basest disloyalty marked the rise of this family, which owed every thing to Mahomed Shah. It was Saadut Khan who invited Nadir Shah, whose invasion gave the final stab to the empire, and it was his son, Sufdur Jung who, when commandant of the artillery (*meer atush*) turned it against his sovereign's palace, and then conveyed it to Oude. Of the Dewans of Bengal we must speak only with reverence, but, whether they had any special dispensation, their loyalty to the descendant of Ferocksere has been very little more distinguished than that of the straps enumerated, though the original tenure of Bengal is still apparent, and the feudal obligation to the suzerain of Delhi manifested in the homage of "*petite serjanterie*," in transmitting with the annual fine of relief (one hundred mohurs) the spices of the eastern archipelago. Yet of all those who gloried in the title of "*fidoue padshah ghazi*," "the only '*slave of the victorious king*,' who has been generous to him in the day of his distress, is the Dewan of Bengal, better known as the English East-India Company. In the hour of triumph, they rescued the blind and aged descendant of the illustrious Baber from a state of degradation and penury, and secured to him all the dignity and comfort which his circumstances could lead him to hope, and the present state of his family, contrasted with the thralldom and misery endured while fortune favoured the Mahratta, is splendid. Yet perhaps the most acute stroke of fortune to this fallen monarch was when the British governor of India lent his aid to the descendant of the rebellious Sufdur Jung to mount the throne of Oude, and to assume, in lieu of the title of vizier of the empire, that of king. We can appreciate and commiserate the feeling, for the days of power were yet too recent for Akber *San* (the second) to receive such intelligence without a shock, or without comparing his condition with him whose name he bore. It is well to pause upon this page of eastern history, which is full of instruction, by weighing the abuses of power, and its inevitable loss through pre-judices, large executive trust in the hands of those who exercised it dilapidated many towards governed, we may at least retard the day of our beloved by his wants ever induce establishments in Malwa and Guzerat constituted a dignity of the *gads*, form upon, and like locusts, they crossed the Nerbudda ascendancy and with

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excited an insurrection, in which several Persians were killed. The provocation was not lost: the conqueror ascended a mosque,* and commanded a general massacre, in which thousands were slain. Pillage accompanied murder: whilst the streets streamed with blood, the city was fired, and the dead were consumed in the conflagration of their late habitations. If a single ray of satisfaction could be felt, amidst such a scene of horror, it must have been when Nadir commanded the minister of the wretch who was the author of this atrocity, the infamous Saadut Khan, to send, on pain of death, an inventory of his own and his master's wealth: demanding meanwhile the two millions and a half, the original composition settled by the Nizam, from the Vizier alone. Whether his "coward conscience" was alarmed at the mischief he had occasioned, or mortification at discovering that his ambition had "o'erleaped itself," and recoiled with vengeance on his own head, tempted the act, it is impossible to discover, but the guilty Saadut became his own executioner. He swallowed poison, an example followed by his Dewan, Raja Mujlis Rae, in order to escape the rage of the offended Nadir. By the new treaty, all the western provinces, Cabul, Tatta, Scind, and Mooltan were surrounded and united to Persia, and on the vernal equinox, Nadir, gorged with spoil, commenced his march from the desolated Delhi†. The philosophic comment of the native historian on these events is so just, that we shall transcribe it verbatim. "The people of Hindusthan at this period thought only of personal safety and gratification, misery was disregarded by those who escaped it, and man, entred wholly in self, felt not for his kind. This selfishness destructive of public and private virtue, was universal in Hindusthan at the invasion of Nadir Shah, nor have the people become more virtuous since, and consequently neither more happy nor more independent."

At this eventful era in the political history of India the Rajpoot nation had not only maintained their ground amidst the convulsions of six centuries under the paramount sway of the Islamite, but two of the three chief states,

* It is yet pointed out to the visitor of this famed city.

† As the hour of departure approached, the cruelties of the ruthless invaders increased to which the words of the narrator, an eye-witness, can alone do justice, "a type of the last day afflicted the inhabitants of this once happy city, hitherto it was a general massacre, but now came the murder of individuals. In every house was heard the cry of affliction. Bussunt Rae, agent for pensions, killed his family and himself, Khalik Yar Khan stabbed himself; many took poison. The venerable chief magistrate was dishonoured by stripes, sleep and rest forsook the city. The officers of the court were bitten without mercy, and a fire broke out in the imperial *ferash khana*, and destroyed effects to the amount of a crore (a million sterling). There was a scarcity of grain, two seers of coarse rice sold for a rupee, and from a pestilential disorder many died daily in every street and lane. The inhabitants, like the affrighted animals of the desert, sought refuge in the most concealed corners. "Yet four or five crores (millions) more were thus extracted." On the 5th April Nadir's seals were taken off the imperial repositories, and his firmans sent to all the feudatories of the empire to notify the peace and to inculcate obedience "to his dear brother," which as a specimen of eastern diplomatic phraseology is worth insertion. It was addressed to the Rana the Rajas of Marwar and Amber. Nagor, Sitarra the Peshwa Bajerow, &c. "Between us and our dear brothers Mahomed Shah, in consideration of the regard and alliance of the two sovereignties, the connections of regard and friendship have been renewed, so that we may be esteemed as one soul in two bodies. Now our dear brother has been replaced on the throne of his extensive empire, and we are moving to the conquest of other regions, it is incumbent that ye, like your forefathers, walk in the path of submission and obedience to our dear brother, as they did to former sovereigns of the house of Timoor. God forbid it, but if accounts of your rebelling should reach our ears, we will blot you out of the pages of the book of creation."—*Memoirs of Fradut Khan*—Scott's History of Dekhan, vol. 11, page 213

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When Malwa was acquired by the Mahiattas, followed by the cession of the *chouth*, their leader, Bajerow, repaired to Mewar, where his visit created great alarm*. The Rana desired to avoid a personal interview, and sent as his ambassadors, the chief of Saloombra and his prime minister, Behari-das

"agreed and now I am your child, while I live I am yours. If a true Rajpoot, my head is at your disposal. You have made 20,000 Rakhtries your servants. If I fail in this, the Almighty is between us. Whoever is of my blood will obey your commands and the fruit of this marriage shall be sovereign, and if a daughter, should I bestow her on the Toorkana, I am no true Rajpoot. She shall be married to a proper connection, and not without your advice, and even should Sri Bhahogi (an epithet of respect to his father) or others of our elders, recommend such proceeding, I swear by God I shall not agree. I am the Dewan, let others approve or disapprove—Assar Sood Poonum, Full Moon, Thursday, S. 1791 (A D 1735 6)"

"N B This deed was executed in the balcony of the Kishen-bulas by Rawut Kesuri Sing and Pancholi Behari-das, and written by Pancholi Laljee—viz marriage-deed of Konwar Bejoy Sing, son of Bukt Sing"

No 2

"From Bejoy Sing to Rana Juggut Sing

"Here all is well. Preserve your friendship and favour for me, and give me tidings of your welfare. That day I shall behold you will be without price (*amoluc*). You have made me a thorough Rajpoot—never shall I fail in whatever service I am called perform. You are the father of all the tribes, and bestow gifts on each according to his worth—the support and preservation of all around you—to your enemy destruction, great in knowledge, and wise like Bramha. May the Lord of the world keep the Rana happy—Asar 13"

No 3

"Raja Bukt Sing to the Rana

"To Maharana Sri-Sri-Sri Juggut Sing, let Bukt Sing's respects (*moojra*) be made known. You have made me a thorough Rajpoot, and by such, your favour is known to the world. What service I can perform, you will never find me backward. The day I shall be happy, my heart yearns to be with you—Asar 11"

No 4

"Sawae Jey Sing to the Rana

"May the respects of Sawae Jey Sing be known to the Maharana. According to the Sri Dewan's commands (*hooqm*) I have entered into terms of friendship with you (Abhi Sing of Marwar). For neither Hindu nor Mussulman shall I swerve therefrom. To this engagement God is between us, and the Sri Dewan-ji is witness—Asar Sood 7."

No 5

"Raja Bukt Sing to the Rana

"Your *Khas roqua* (note in the Rana's own hand) I received, read, and was happy. Jey Sing's engagement you will have received, and mine also will have reached you. At your commands I entered into friendship with him, and as to my preserving it have no doubt, for having given you as my guarantee, no deviation can occur, do you secure his? Whether you may be counted by father, brother, or friend, I am yours, besides you, I care for neither connection nor kin—Asar 6,"

No 6

From Raja Abhi Sing to the Rana

"To the Presence of Maharana Juggut Sing, Mshraja Abhi Sing writes—read his respects (*moojra*). God is witness to our engagement, whoever breaks it may he fare ill. In good and in evil we are joined, with one mind let us remain united, and no selfishness disunite us. Your chiefs are witnesses, and the true Rajpoot will not deviate from his engagement—Asoj 3rd, Thursday"

Abhi Sing and Bukt Sing were brothers, sons of Raja Ajit of Marwar, to whom the former succeeded, while Bukt Sing held Nagore independently. His son was Bejoy Sing, with whom this marriage was contracted. He ultimately succeeded to the government of Marwar or Jodpur. He will add another example of political expediency counteracting common gratitude, in seizing on domestic convulsions to deprive the Rana's grandson of the province of Godwar. Zalim Sing was the fruit of this marriage, who raised during his elder brother's (Futleh Sing) lifetime at Oodipur. He was brave, amiable, and a distinguished poet. The *Fati* (priest), who attended me during twelve years, my assistant in these researches, was brought up under me during the eye of this prince as his amanuensis, and from him he imbibed his love of history and poetry, in reading which he excelled all the bards of Rajwarra.

* Letters from Rana Juggut Sing to Behari das Pancholi

When Malwa was acquired by the Mahiattas, followed by the cession of the *chouth*, their leader, Bajerow, repaired to Mewar, where his visit created great alarm.* The Rana desired to avoid a personal interview, and sent as his ambassadors, the chief of Saloombra and his prime minister, Behari-das

"agreed and now I am your child, while I live I am yours. If a true Rajpoot, my head is at your disposal. You have made 20,000 Rajpoots your servants. If I fail in this, the Almighty is between us. Whoever is of my blood will obey your commands and the fruit of this marriage shall be sovereign, and if a daughter, should I bestow her on the Toorkana, I am no true Rajpoot. She shall be married to a proper connection, and not without your advice, and even should *Sri Bhahagi* (an epithet of respect to his father) or others of our elders, recommend such proceeding, I swear by God I shall not agree. I am the Dewan, let others approve or disapprove—Assar Sood Poonum, Full Moon, Thursday, S. 1791 (A D 1735 6)"

"N B This deed was executed in the balcony of the Kishen-bulas by Rawut Kesuri Sing and Pancholi Behari-das, and written by Pancholi Laljee—viz marriage-deed of Konwar Bejoy Sing, son of Bukt Sing"

No 2

"From Bejoy Sing to Rana Juggut Sing

"Here all is well. Preserve your friendship and favour for me, and give me tidings of your welfare. That day I shall behold you will be without price (*amoluc*). You have made me a thorough Rajpoot—never shall I fail in whatever service I am called perform. You are the father of all the tribes, and bestow gifts on each according to his worth—the support and preservation of all around you—to your enemy destruction, great in knowledge, and wise like Bramha. May the Lord of the world keep the Rana happy—Assar 13"

No 3

"Raja Bukt Sing to the Rana

"To Maharana Sri-Sri-Sri Juggut Sing, let Bukt Sing's respects (*moogra*) be made known. You have made me a thorough Rajpoot, and by such, your favour is known to the world. What service I can perform, you will never find me backward. The day I shall be happy, my heart yearns to be with you—Assar 11"

No 4

"Saware Jey Sing to the Rana

"May the respects of Saware Jey Sing be known to the Maharana. According to the Sri Dewan's commands (*hooqm*) I have entered into terms of friendship with you (Abhi Sing of Marwar). For neither Hindu nor Mussulman shall I swerve therefrom. To this engagement God is between us, and the Sri Dewan-jī is witness—Assar Sood 7."

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settled to be on the same footing as the Raja of Bunerā,* and that he should be seated in front of the throne. A treaty followed, stipulating an annual tribute, which remained in force during ten years,† when grasping at the whole they despoised a part, and the treaty became a nullity‡. The dissensions which arose soon after, in consequence of the Rajpoot engagements, afforded the opportunity sought for to mix in their internal concerns. It may be recollected that in the family engagements formed by Rana Umra there was an obligation to invest the issue of such marriage with the rights of primogeniture, and the death of Sawai Jey Sing§ of Ambar two years after Nadir's invasion, brought that stipulation into effect. His eldest son, Esuri Sing, was proclaimed Raja, but a strong party supported Madhu Sing, the Rana's nephew, and the stipulation, against the natural order of succession. We are left in doubt as to the real designs of Jey Sing in maintaining his guarantee, which was doubtless inconvenient, but that Madhu Sing was not brought up to the expectation is evident, from his holding a fief of the Rana Sangram who appropriated the domain of Rampura for his support, subject to the service of one thousand horse and two thousand foot, formally sanctioned by his father, who allowed the transfer of his services. On the other hand, the letter of permission entitles him *Cheema*, an epithet only applied to the heir-apparent of Jeypur. Five years however elapsed before any extraordinary exertions were made to annul the rights of Esuri Sing, who led his vassals to the Sutledge in order to oppose the first invasion of the Doonians.|| It would be tedious to give even an epitome of the intrigues for the development of this object, which properly belong to the annals of Ambai, and whence resulted many of the troubles of Rajpootana. The Rana took the field with his nephew, and was met by Esuri Sing,¶ supported by the Maharattas, but the Seesodias did not evince in the battle of Rajmahal that gallantry which must have its source in moral strength. They were defeated and fled. The Rana vented his indignation in a galling sarcasm, he gave the sword of state to a common courtesan to carry in procession, observing "it was a woman's weapon in these degenerate times" a remark, the degrading severity of which made a lasting impression in the decline of Mewar. Elated

* Your favor was received by the Pundit Purdhan (a) with great respect, and from the "period of the arrival of Raj Si Rawut Oody Sing to this time my good-will has been increasing towards him let your favour between us be enlarged what more can I write?"

* The descendant of Bheem, son of Rana Raj Sing. The seat assigned to Bajerow was made the precedent for the position of the representative of the British Government.

† The amount was 1,60,000 rupees, divided into three shares of 53,333 0 4½, assigned to Holkar, Sindhia, and the Puar. The management was entrusted to Holkar, subsequently Sindhia acted as receiver-general. This was the only regular tributary engagement Mewar entered into.

‡ See letter No 2, in note, page 338.

§ A. D. 1743

|| A. D. 1747

¶ The great Jey Sing built a city which he called after himself, and henceforth Jeypur will supersede the ancient appellation, Ambai.

(a) This expression induced the belief that the letter is written by the Peshwa in his sovereign's name, as they had at this time commenced their usurpation of his power. It was to the second Juggut Sing that an offer was made to fill the Sitara throne by a branch of his family, then occupied by an imbecile. A younger brother of the Rana, the ancestor of the present heir presumptive Sheodan Sing was chosen but intrigues prevented it, the Rana dreading a superior from his own family.

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CHAPTER XVI

Rana Pertap II Rana Raj Sing II Rana Ursi Holkar invades Mewar, and levies Contributions Rebellion to depose the Rana — A Pretender set up by the Rebel Chiefs— Zalim Sing of Kotah The Pretender unites with Sindhia Their combined Force attacked by the Rana, who is defeated Sindhia invades Mewar and besieges Oodipur Umra Chund made Minister by the Rana his noble conduct—negociates with Sindhia, who withdraws Loss of Territory to Mewar Rebel Chiefs return to their Allegiance Province of Godwar lost Assassination of the Rana Rana Hamir succeeds Contentions between the Queen Regent and Umra—His noble Conduct, Death, and Character Diminution of the Mewar Territory

PERTAP II succeeded in A D 1752 Of the history of this prince, who renewed the most illustrious name in the annals of Mewar, there is nothing to record beyond the fact, that the three years he occupied the throne were marked by so many Mahratta invasions^{*} and war contributions By a daughter of Raja Jey Sing of Ambar he had a son, who succeeded him.

RANA RAJ SING II was as little entitled to the name he bore as his predecessor During the seven years he held the dignity, at least seven shoals of the Southrons overran Mewar,[†] and so exhausted this country, that the Rana was compelled to ask pecuniary aid from the Brahmin collector of the tribute, to enable him to marry the Rahtore chieftain's daughter On his death the order of succession retrograded, devolving on his uncle

RANA URSI, in S 1818, A D 1762 The levity of Juggut Sing, the inexperience of his successors Pertap and Raj Sing, with the ungovernable temper of Rana Ursi, and the circumstances under which he succeeded to power, introduced a train of disorders which proved fatal to Mewar Until this period not a foot of territory had been alienated. The wisdom of the Pancholi ministers, and the high respect paid by the organ of the Sitarra government, for a while preserved its integrity but when the country was divided by factions, and the Mahrattas, ceasing to be a federate body, prowled in search of prey under leaders, each having an interest of his own, they formed political combinations to suit the ephemeral purposes of the former, but from which they alone reaped advantage An attempt to depose Pertap and set up his uncle Nathji introduced a series of rebellions, and constituted Mulhar Rao Holkar, who had already become master of a considerable portion of the domain of Mewar the umpire in their family disputes.

The ties of blood or of princely gratitude are feeble bonds if political expediency demands then dissolution, and Madhu Sing, when firmly established on the throne of Ambar, repaid the immense sacrifices by which the Rana had effected it by assigning his fief of Rampura, which he had not a shadow

* The leaders of these invasions were Sutwarj, Jankoj and Ragunaut Rao.

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This contest first brought into notice one of the most celebrated Rajpoot chiefs of India, Zalim Sing of Kotah, who was destined to fill a distinguished part in the annals of Rajasthan, but more especially in Mewar, where his political sagacity first developed itself Though this is not the proper place to delineate his history, which will occupy a subsequent portion of the work, it is impossible to trace the events with which he was so closely connected without adverting slightly to the part he acted in these scenes The attack on Kotah, of which his father was military governor (during the struggle to place Madhu Sing on the throne of Ambai), by Esuri Sing, in conjunction with Sindhia, was the first avenue to his distinguished career, leading to an acquaintance with the Mahratta chiefs, which linked him with their policy for more than half a century Zalim having lost his prince's favour, whose path in love he had dared to cross, repaid, on his banishment from Kotah, to the Rana, who, observing his talents, enrolled him amongst his chiefs, and conferred on him with the title of Raj Rinna, the land of Cheeturkhana for his support By his advice the Mahratta leaders Raghoo Paigawalla and Dowla Meea, with their bands, were called in by the Rana, who, setting aside the ancient Panchli ministry, gave the seals of office to Uggurji Mehta At this period (S 1824, A D 1768). Madhaji Sindia was at Oojein, whither the conflicting parties hastened, each desirous of obtaining this chieftain's support

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* Saloombra (*Chondawut*), Byjoli, Amait, Ganoia, and Bednore
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them with provisions. All defence rested on the fidelity of the mercenary Sindies, and they were at this very moment insolent in their clamours for arrears of pay. Nor were the indecisive measures daily passing before their eyes calculated to augment their respect, or stimulate their courage. Not satisfied with demands, they had the audacity to seize the Rana by the skirt of his robe as he entered the palace, which was torn in the effort to detain him. The haughtiness of his temper gave way to his humiliating proof of the hopelessness of his condition, and while the *Dhabhae* (foster-brother) counselled escape by water to the mountains, whence he might gain Mandelgurrh, the Saloombia chief confessed his inability to offer any advice save that of recourse to Umra Chund. He was summoned, and the uncontrolled charge of their desperate affairs offered to his guidance. He replied that it was a task of which no man could be covetous, more especially himself, whose administration had formerly been marked by the banishment of corruption and disorder, for that he must now call in the aid of these vices, and assimilate the means to the times. "You know also," he added, "my defect of temper, which admits of no control. "Wherever I am, I must be absolute—no secret advisers, no counteraction of measures. With finances ruined, troops mutinous, provisions expended, if you desire me to act, swear that no order, whatever its purport, shall be countermanded, and I may try what can be done. —but recollect Umra, 'the just,' will be the unjust, and reverse his former character." The Rana pledged himself by the patron deity to comply with all his demands, adding this forcible expression "Should you even send to the queen's apartment and demand her necklace or *untia*," it shall be granted." The advice of the *Dhabhae* encountered the full flood of Umra's wrath. "The counsel is such as might be expected from your condition. What will preserve your prince at Mandelgurrh if he flies from Oodipur, and what hidden resources have you there for your support? The project would suit you, who might resume your original occupation of tending buffaloes and selling milk, more adapted to your birth and understanding than state affairs, but these pursuits your prince has yet to learn." The Rana and his chiefs bent their heads at the bold bearing of Umra. Descending to the terrace, where the Sindhie leaders and their bands were assembled, he commanded them to follow him, exclaiming, "look to me for your arrears, and as for your services, it will be my fault if you fail." The mutineers, who had just insulted their sovereign, rose without reply, and in a body left the palace with Umra, who calculated their arrears and promised payment the next day. Meanwhile he commanded the *bundars* (repositories) to be broken open, as the keeper of each fled when the keys of their trust were demanded. All the gold and silver, whether in bullion or in vessels, were converted into money. Jewels were pledged the troops paid and satisfied, ammunition and provisions laid in—a fresh stimulus supplied, the enemy held at defiance, and the siege prolonged during six months.

The Pretender's party had extended their influence over a great part of the crown domain, even to the valley of Oodipur, but unable to fulfil the stipulation to Sindhia, the baffled Mahratta, to whom time was treasure, negotiated with Umar to raise the siege, and abandon the Pretender on the payment of seventy lacs. But scarcely was the treaty signed when the reported disposition of the auxiliaries, and the plunder expected on a successful assault, excited his avarice and made him break his faith, and

* The nose jewel, which even to mention is considered a breach of delicacy

them with provisions. All defence rested on the fidelity of the mercenary Sindries, and they were at this very moment insolent in their clamours for arrears of pay. Nor were the indecisive measures daily passing before their eyes calculated to augment their respect, or stimulate their courage. Not satisfied with demands, they had the audacity to seize the Rana by the skirt of his robe as he entered the palace, which was to be the effort to detain him. The haughtiness of his temper gave way to his humiliating proof of the hopelessness of his condition, and while the *Dhabhae* (foster-brother) counselled escape by water to the mountains, whence he might gain Mandelgurh, the Saloombia chief confessed his inability to offer any advice save that of recourse to Umra Chund. He was summoned, and the uncontrolled charge of their desperate affairs offered to his guidance. He replied that it was a task of which no man could be covetous, more especially himself, whose administration had formerly been marked by the banishment of corruption and disorder, for that he must now call in the aid of these vices, and assimilate the means to the times. "You know also," he added, "my defect of temper, which admits of no control. Wherever I am, I must be absolute—no secret advisers, no counteraction of measures. With finances ruined, troops mutinous, provisions expended, if you desire me to act, swear that no order, whatever its purport, shall be countermanded, and I may try what can be done. But recollect Umra, 'the just,' will be the unjust, and reverse his former character." The Rana pledged himself by the patron deity to comply with all his demands, adding this forcible expression "Should you even send to the queen's apartment and demand her necklace or *untia*,* it shall be granted." The advice of the *Dhabhae* encountered the full flood of Umra's wrath. "The counsel is such as might be expected from your condition. What will preserve your prince at Mandelgurh if he flies from Oodipur, and what hidden resources have you there for your support? The project would suit you, who might resume your original occupation of tending buffaloes and selling milk, more adapted to your birth and understanding than state affairs, but these pursuits your prince has yet to learn." The Rana and his chiefs bent their heads at the bold bearing of Umra. Descending to the terrace, where the Sindhie leaders and their bands were assembled, he commanded them to follow him, exclaiming, "look to me for your arrears, and as for your services, it will be my fault if you fail." The mutineers, who had just insulted their sovereign, rose without reply, and in a body left the palace with Umra, who calculated their arrears and promised payment the next day. Meanwhile he commanded the *bundars* (repositories) to be broken open, as the keeper of each fled when the keys of their trust were demanded. All the gold and silver, whether in bullion or in vessels, were converted into money—jewels were pledged the troops paid and satisfied, ammunition and provisions laid in—a fresh stimulus supplied, the enemy held at defiance, and the siege prolonged during six months.

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the year after the transaction demanded of the Rana the surrender of the district of Neembahana, threatening, in the event of noncompliance, to repeat the part his predatory coadjutor Sindhia had just performed. The cession was unavoidable.

Thus terminated, in S. 1826, the siege of Oodipur, with the dislocation of these fine districts from Mewar. But let it be remembered that they were only mortgaged * and although the continued degradation of the country from the same causes has prevented their redemption, the claim to them has never been abandoned. Their recovery was stipulated by the ambassadors of the Rana in the treaty of A D 1817 with the British government but our total ignorance of the past transactions of these countries, added to our amicable relations with Sindhia, prevented any pledge of the reunion of these districts, and it must ever be deeply lamented that, when the treacherous and hostile conduct of Sindhia, gave a noble opportunity for their restoration, it was lost, from policy difficult to understand, and which must be subjected to the animadversions of future historians of the important period in the history of India. It yet remains for the wisdom of the British government to decide whether half a century's abeyance, and the inability to redeem them by the sword, render the claim a dead letter. At all events, the facts here recorded from a multiplicity of public documents, and corroborated by living actors† in the scene, may be useful at some future day, when expedience may admit of their being reannexed to Mewar.

Uma's defence of the capital, and the retreat of the Mahiattas was a death-blow to the hopes of the Pretender, who had obtained not only many of the strongholds but a footing in the valley of the capital. Rajnuggur, Raepur, and Ontala were rapidly recovered many of the nobles returned to the Rana and to their allegiance, and Rutna was left in Komulmeer with the Depra minister, and but three of the sixteen principal nobles, namely, Deogurh Bheendir, and Amari. These contentions lasted till S. 1831, when the chiefs above-named also abandoned him, but not until their rebellion had cost the feather in the crown of Mewar. The rich province of Godwar, the most faithful of all her possessions, and containing the most loyal of her vassalage, the Ranawuts, Rahtories, and Solankis, was nearly all held on tenure feudal service, and furnished three thousand horse besides foot, a greater number than the aggregate of the Chondawuts. This district, which was won with the title of Rana from the Purihara prince of Mundore, before Jodpur was built, and whose northern boundary was confirmed by the blood of the Chondawut chief in the reign of Joda, was confided by the Rana to the care of Raja Beejoy Sing of Jodpur, to prevent its resources being available to the Pretender, whose residence, Komulmeer, commanded the approach to it and the original treaty yet exists in which the prince of Marwar binds himself to provide and support a body of three thousand men for the Rana's service, from its revenues. This province might have been recovered, but the evil genius of Ursi Rana at this time led him to Boondi to hunt at the spring festival (the *Aharrea*), with the Hara prince, in spite of the prophetic warning of the suttee, who from the funeral pile denounced a practice which had already thrice proved fatal to the princes of Mewar. Rana Ursi fell by the hand of

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The man who thus lived and thus died would have done honour to any, even the most civilized country, where the highest incentives to public virtue exist. What therefore does not his memory merit, when amongst a people who, through long oppression, were likely to hold such feelings in little estimation, he pursued its dictates from principle alone, his sole reward that which the world could not bestow, the applause of the monitor within? But they greatly err who, in the application of their own overweening standard of merit, imagine there is no public opinion in these countries, for recollections of actions like this (of which but a small portion is related) they yet love to descant upon, and an act of vigour and integrity is still designated *Umrachunda*,† evincing that if virtue has few imitators in this country, she is not without ardent admirers.

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CHAPTER XVII.

Rana Bheem Feud of Seogurh. The Rana redeems the alienated Lands. Ahelra Bae attacks the Rana's Army—which is defeated Chondawut Rebellion Assassination of the Minister Somji—The Rebels seize on Cheetore Madhaji Sindhia called in by the Rana Invests Cheetore The Rebels surrender Designs of Zalim Sing for power in Mewar. Counteracted by Umbaji—who assumes the title of Soobadar, contested by Lukwa. Effects of these Struggles. Zalim obtains Jehappur.—Holkar invades Mewar Confines the Priests of Nathdwarra Heroic Conduct of the Chief of Kotarno Lukwa dies. The Rana seizes the Mahratta Leaders Liberated by Zalim Sing—Holkar returns to Oodipur imposes a heavy Contribution Sindhia's Invasion Reflections on their Contest with British Umbaji projects the Partition of Mewar frustrated Rivalry for Krishna Komari, the Princess of Mewar, produces War throughout Rajasthan Immolation of Krishna Meer Khan and Ajit Sing their villany British Embassy to Sindhia's Court at Oodipur Umbaji is disgraced, and attempts Suicide Meer Khan and Bapoo Sindia desolate Mewar. The Rana forms a Treaty with the British

RANA BHEEM SING (the reigning prince), who succeeded his brother in S 1834 (A D 1778), was the fourth minor in the space of forty years who inherited Mewar, and the half century during which he has occupied the throne, has been as fruitful in disaster as any period of her history already recorded. He was but eight years of age on his accession, and remained under his mother's tutelage long after his minority had expired. This subjection fixed his character, naturally defective in energy, and impaired by long misfortune, he continued to be swayed by faction and intrigue. The cause of the Pretendar, though weakened, was yet kept alive, but his insignificance eventually left him so unsupported, that his death is not even recorded.

In S 1840 (A D 1784) the Chondawuts reaped the harvest of their allegiance and made the power thus acquired subservient to the indulgence of ancient animosities against the rival clan of Suktawut. Saloombra, with his relatives, Oorjun Sing⁺ of Korabur and Pertap Sing[†] of Amait, now ruled the councils, having the Sindie mercenaries under their leaders Chundun and Sadik at their command. Mustering therefore all the strength of their kins and clans, they resolved on the prosecution of the feud, and invested Bheendir, the castle of Mokhim the chief of the Suktawuts, against which they placed their batteries.

Sangram Sing, a junior branch of the Suktawuts, destined to play a conspicuous part in the future events of Mewar, was then raising into notice and had just completed a feud with his rival the Poorawut, whose abode,

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feated, was the signal for the Rajpoots to resume their alienated territory. Nor was the Rana backward on the occasion, when there appeared a momentary gleam of the active virtue of past days. Maldas Mehta was civil minister with Mouzee Ram as his deputy, both men of talent and energy. They first effected the reduction of Neembhana and the smaller garrisons of Mahrattas in its vicinity, who from a sense of common danger assembled their detachments in Jawud, which was also invested. Sevajī Nana, the governor, capitulated, and was allowed to march out with his effects. At the same time, the "*sons of the black cloud*"§ assembling, drove the Mahrattas from Beygoon, Singolli, &c, and the districts on the plateau, while the Chondawuts redeemed their ancient fief of Rampura, and thus for a while the whole territory was recovered. Elated by success, the united chiefs advanced to Churdoo on the banks of the Rukia, a streamlet dividing Mewar from Malwa, preparatory to further operations. Had these been confined to the maintenance of the places they had taken, and which had been withheld in violation of treaties, complete success might have crowned their efforts, but in including Neembhana in their capture they drew upon them the energetic Ahelja Bae, the regent-queen of the Holkar state, who unluckily for them was at hand, and who coalesced with Sindhia's partisans to check this reaction of the Rajpoots. Toolaji Sindhia and Sū Bhāe, with five thousand horse, were ordered to support the discomfited Seva Nana, who had taken refuge in Mundisore, where he rallied all the garrisons whom the Rajpoots had unwisely permitted to capitulate. On Tuesday, the 4th of Magh S 1844,* the Rana's troops were surprised and defeated with great slaughter, the minister slain, the chiefs of Kanoh and Sadu with many others severely wounded, and the latter made prisoner†. The newly made conquests were all rapidly lost, with the exception of Jawud, which was gallantly maintained for a month by Deep Chund, who, with his guns and rockets, effected a passage through the Mahrattas, and retired with his garrison to Mandalgurb. Thus terminated an enterprise which might have yielded far different results but for a misplaced security. All the chiefs and clans were united in this patriotic struggle except the Chondawuts, against whom the queen-mother and the new minister, Somji, had much difficulty to contend for the establishment of the minor's authority. At length overtures were made to Saloombia, when the fan Ramparine was employed to conciliate the obdurate chief, who condescended to make his appearance at Oodipur and to pay his respects to the prince. He pretended to enter into the views of the minister and to coalesce in his plans, but this was only a web to ensnare his victim,

called after him *Meghanut*, and his complexion being very dark (*kala*), he was called "*kala megh*," the "*black cloud*." His descendants were very numerous and very refractory.

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† He did not recover his liberty for two years, nor till he had surrendered four of the best towns in his fief.

‡ Father of the present Hamir Sing, the only chief with whom I was compelled to use severity, but he was incorrigible. He was celebrated for his raids in the troubles, and from his red whiskers bore with us the name of the '*Red Riever*' of Bhadaisser—more of him by-and-by.

§ Sheodas and Suttidas, with their cousin Joychund. They revenged their brother's death by that of his murderer, and were both in turn slain. Such were these times? The author more than once, when resuming the Chondawut lands, and amongst them Bhadaisser, the fief of the son of Sirdai, was told to recollect the fate of Somji, the advice, however, excited only a smile, he was deemed more of a Suktawut than a Chondawut, and there was some

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sacred lake of Poshkur* Since the overthrow of Lalson† he had re-organized his brigades under the celebrated De Boigne, through whose conduct he had redeemed his lost influence in Rajpootana by the battles of Manta and Patun, in which the brave Rahtores, acts of the most devoted gallantry, were completely overthrown Sindhia's plans coincided entirely with the object of the deputation, and he readily acquiesced in the Rana's desire This event introduced on the political stage some of the most celebrated men of that day, whose actions offer a fair picture of manners, and may justify our entering a little into details†

Zalim Sing had for some years become regent of Kotah, and though to maintain himself in power, and the state he controlled in an attitude to compel the respect of surrounding foes, was no slight task, yet he found the field too contracted for his ambition, and his secret views had long been directed to permanent influence in Mewar His skill in reading character convinced him that the Rana would be no bar to his wishes, the attainment of which, by giving him the combined resources of Haravati and Mewar, would bestow the lead in Rajasthan The Jeypur court he disregarded, whose effeminate army he had himself defeated single handed with the Kotah troops, and the influence he established amongst the leading chiefs of Marwar held out no fear of counteraction from that quarter The stake was high, the game sure, and success would have opened a field to his genius which might have entirely altered the fate of Hindusthan; but one false move was irremediable and instead of becoming the arbitrator of India, he left only the reputation of being the Nestor of Rajpootana

The restriction of the Rana's power was the cloak under which he disguised all his operations, and it might have been well for the country had his plans succeeded to their full extent To re-establish the Rana's authority, and to pay the charges of the reduction of Cheetore, he determined that the rebels chiefly should furnish the means, and that from them and the fiscal lands mostly in their hands, sixty-four lacs should be levied, of which three-fifths should be appropriated to Sindhia, and the remainder to replenish the Rana's treasury Preliminaries being thus arranged, Zalim was furnished with a strong corps under Umbaji Ingolia, while Sindhia followed, hanging on the Marwar frontier, to realize the contributions of that state Zalim Sing and Umbaji moved towards Cheetore, levying from the estates of those obnoxious to Zalim's views Hamnuguh, whose chief, Dheraj Sing, a man of talent and courage, was the principal adviser of Bheem Sing, the Saloombra chief, was besieged, and stood several assaults during six weeks' vigorous operations, when the destruction of the springs of the wells from the concussion of the guns compelled its surrender, and the estate was sequestered. The force continued their progress, and after a trifling altercation at Bussee, a Chondawut fief, also taken, they took up a position at Cheetore, and were soon after joined by the main body under Sindhia

Zalim, to gratify Madhaji's vanity, who was desirous of a visit from the Rana, which even the Peshwa considered an honour, proceeded to Oodipu

* S. 1817 (A.D. 1791)

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Umbaji remained eight years in Mewar, reaping its revenues and amassing those hoards of wealth, which subsequently gave him the lead in Hindusthan, and enabled him nearly to assert his independence Yet, although he accumulated £2,000,000 sterling from her soil,* exacting one-half of the produce of agricultural industry, the suppression of feuds and exterior aggressions gave to Mewar a degree of tranquillity and happiness to which she had long been a stranger The instructions delivered to Umbaji were

- 1st. The entire restoration of the Rana's authority and resumption of the crown-lands from rebellious chiefs and mercenary Sindhies
- 2d The expulsion of the pretender from Komulmeer
- 3d The recovery of Godwar from the Raja of Marwar
- 4th To settle the Boondi feud for the murder of Rana Ursi

A schedule (*pandit*) for the twenty lacs stipulated was made and levied, twelve from the Chondawut estates, and eight from the Suktawuts, and the of sixty lacs was awarded, to defray the expense of Umbaji's army, when the

* It was levied as follows ---	Saloombra	Lacs	3
	Deogurh	"	3
	Singingir Gosen, their adviser	"	2
	Kositul	"	1
	Amait	"	2
	Korabur	"	1
	Total Lacs	"	12

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Umbaji, who was then engaged in the siege of Duttea and Ajit Sing, since prominent in the intrigues of Mewar, was the organ of his clan on this occasion. For the sum of ten lacs the avaricious Mahratta agreed to recall his deputy from Mewar,† to renounce Sheodas and the Suktawuts, and lend his support to the Chondawuts. The Saloombra chief again took the lead at court, and with Aggurji Mehta§ as minister, the Suktawuts were attacked, the stipulated ten lacs raised from their estates, and two fiefs of note, Heeta and Samari, confiscated.

descendants of Behari-das have fallen into my hands; their quaint mode of conveying advice may authorize their insertion here

The Pancholis who had performed so many services to the country, had been for some time deprived of the office of prime-minister, which was disposed of as it suited the views of the factious nobles who held power for the time being, and who bestowed it on the Mehtas, Depras, or Dhabhaes. Amongst the papers of the Pancholis, several addressed to the Rana and to Uggurji Mehta, the minister of the day, are valuable for the patriotic sentiments they contain, as well as for the general light they throw upon the period. In S 1853 (A D 1797) Imrit Rao devised a plan to remedy the evils that oppressed the country. He inculcated the necessity of dispensing with the interference of the Suktawuts and Chondawuts in the affairs of government, and strengthening the hands of the civil administration by admitting the foreign chieftains to the power he proposed to deprive the former of. He proceeds in the following quaint style

"Disease fastened on the country from the following cause,—envy and party spirit. With the *Toork's* disease was introduced, but then the prince, his ministers, and chiefs, were of one mind, and medicine was ministered and a cure effected. During Rana Jey Sing's time the disorder returned, which his son Umia put down. He recovered the affairs of government from confusion, gave to every one his proper rank and dignity, and rendered all prosperous. But Maharaja Sangram Sing put from under his wing the Chunderawut of Rampura, and thus a pinnon of Mewar was broken. The calamity of Behari-das, whose son committed suicide, increased the difficulties. The arrival of the Dekhans under Bajji Rao, the Jeypur affair (a) and the defeat at Rajmahl, with the heavy expenditure thereby occasioned, augmented the disorder. Add to this in Juggut Sing's time the enmity of the Dhabhaes towards the Pancholis, which lowered their dignities at home and abroad, and since which time every man has thought himself equal to the task of government. Juggut Sing was also afflicted by the rebellious conduct of his son Pratap, when Shama Solanki and several other chiefs were treacherously cut off. Since which time the minds of the nobles have been loyal, but black and not to be trusted. Again, on the accession of Pratap, Maharaja Nathji allowed his thought to aspire from which all his kin suffered. Hence animosities, doubts, and deceits, arose on all sides. Add to this the haughty proceeding of Umia Chund now in office, and besides the strife of the Pancholis with each other, their enmity to the Depras. Hence parties were formed which completely destroyed the credit of all. Yet, notwithstanding, they abated none of their strife, which was the *come* to the disease. The feud between Koman Sing and the Suktawuts for the possession of Heetha, aggravated the distresses. The treacherous murder of Maharaja Nathji and the consequent disgust and retreat of Jewant Sing of Deogurh, the setting up the impostor Rutna Sing, and Jhala Raghuo Deo's struggle for office, with Umia Chund's entertaining the mercenaries of Scind, brought it to a crisis. The negligence arising out of luxury, and the intrigues of the Dhabhaes of Rana Ursi, made it spread so as to defeat all attempt at cure. In S 1829, on the treacherous murder of the Rana by the Boondi prince, and the accession of the minor Hamu, every one set up his own authority, so that there was not even the semblance of government. And now you (to the Rana), listening to the advice of Bheem Sing (Saloombra), and his brother, Urjoon, have taken foreigners into pay, and thus rivetted all the former errors. You and *Sir Baeji Raj* (the 103a

(a) The struggle to place the Rana's nephew, Madhu Sing, on the throne of Jeypur

(b) The Pancholi must allude to the Mahratta subsidiary force under Umbaji

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which he also lost and fled to Hamirguirh, then, uniting with his enemies they invested the place with 15,000 men. Nana bravely maintained himself, making many sallies, in one of which both the sons of Dheruj Sing, the chief of Hamirguirh, were slain. Shortly after, Nana was relieved by some battalions of the new raised regulars sent by Umbaji under Golaub Rao Kudum, upon which he commenced his retreat on Ajmeeri. At Moosa-Moosi he was, forced to action, and success had nearly crowned the efforts of the clans, when a horseman, endeavouring to secure a mare, calling out, "*Bhaga' bhaga* " "She flies! she flies!" the word spread, while those who caught her, exclaiming "*Milgya' milgya* " "She is taken" but equally significant with 'going over' to the enemy, caused a general panic, and the Chondawuts, on the verge of victory, disgraced themselves, broke and fled. Several were slain, among whom was the Sindie leader Chundun Shapuria opened its gates to the fugitives led by the Gohah of the host, the chief of Deoguirh*. It was an occasion not to be lost by the bards of the rival clan, and many a ribald stanza records this day's disgrace. Umbaji's lieutenant, however, was so roughly handled that several chiefs redeemed their states, and the Rana much of the fisc, from Mahratta control. Mewar now became the arena on which the rival satraps Umbaji and Lukwa contested the exalted office of Sindia's lieutenantcy in Hindusthan. Lukwa was joined by all the chiefs of Mewar, his cause being their own, and Hamirguirh, still held by Nana's party, was reinvested. Two thousand shot had made a practicable breach, when Bala Rao Ingla, Bapoo Sindia, Eswunt Rao Sindia, a brigade under the European 'Mutta field,' with the auxiliary battalions of Zalim Sing of Kotah, the whole under the command of Umbaji's son, arrived to relieve the lieutenant. Lukwa raised the siege, and took post with his allies under the walls of Cheetore, whilst the besieged left the untenable Hamirguirh, and joined the relief at Gosoonda. The rival armies were separated only by the Beris river, on whose banks they raised batteries and cannonaded each other, when a dispute arose in the victor camp regarding the pay of the troops, between Bala Rao (brother of Umbaji) and Nana, and the latter withdrew and retreated to Sangarner. Thus disunited, it might have been expected that these congregated masses would have dissolved, or fallen upon each other, when the Rypoots might have given the *coup de grace* to the survivors but they were Mahiattas, and their politics were too complicated to end in simple strife almost all the actors in these scenes lived to contest with, and be humiliated by, the British.

The defection of Nana equalized the parties, but Bala Rao, never partial to fighting, opportunely recollected a debt of gratitude to Lukwa, to whose clemency he owed his life when taken by storm in Googul Chupia. He also wanted money to pay his force, which a private overture to Lukwa secured. They met and Bala Rao returned boasting of his gratitude, to which, and the defection of Nana, soon followed by that of Bapoo Sindia, the salvation of Lukwa was attributed. Sutherland with a brigade was detached by Umbaji to aid Nana but a dispute depriving him of this reinforcement, he called in a partizan of more celebrity, the brave George Thomas. Umbaji's lieutenant and Lukwa were once more equal foes, and the Rana, his chiefs

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mander. It was enough that a large body should supply itself without assailing him for prey, and whose services were available when required.

Lukwa the new viceroy, marched to Mewar Aggurji Metha was appointed minister to the Rana, and the Chondawuts again came into power. For the sum of six lacs Lukwa dispossessed the Shapura of Jehajpur, for the liquidation of which thirty six of its towns were mortgaged. Zalim Sing, who had long been manœuvring to obtain Jehajpur, administered to the necessities of the Mahratta, paid the note of hand, and took possession of the city and its villages. A contribution of twentyfour lacs was imposed throughout the country, and levied by force of arms, after which first act of the new viceroy he quitted Mewar for Jeypur leaving Jesswunt Rao Bhow as his deputy. Moujee Ram, the deputy of Aggurji (the Rana's minister), determined to adopt the European mode of discipline, now become general amongst all the native powers of India. But when the chiefs were called upon to contribute to the support mercenary regulars, and a field-artillery, they evinced their patriotism by confining this zealous minister. Suttidas was once more placed in power, and his brother Sheodas recalled from Kotah, whither he had fled from the Chondawuts who now appropriated to themselves the most valuable portions of the Rana's personal domain.

The battle of Indore, in A. D. 1802, where at least 150,000 men assembled to dispute the claim to predatory empire, wrested the ascendancy from Holkar, who lost his guns, equipage, and capital, from which he fled to Mewar, pursued by Sindia's victorious army led by Sudrsheo and Bala Rao. In his flight he plundered Rutlam, and passing Bheendir, the castle of the Suktawut chief, he demanded a contribution from which and his meditated visit to Oodipur, the Rana and his vassal were saved by the activity of the pursuit. Failing in these objects, Holkar retreated on Nathdwarra, the celebrated shrine of the Hindu Apollo. It was here this active soldier first shewed symptoms of mental derangement. He upbraided Crishna, while prostrate before his image, for the loss of his victory, and levied three lacs of rupees on the priests and inhabitants, several of whom he carried to his camp as hostages for the payment. The portal (*dwarra*) of the god (*Nath*) proving no bar either to Took or equally impious Mahratta, Damodurji, the high priest, removed the God of Vrij from his pedestal and sent him with his establishment to Oodipur for protection. The Chohan chief of Kotario (one of the sixteen nobles), in whose estate was the sacred fane, undertook the duty, and with twenty horsemen, his vassals escorted the shepherd god by intricate passes to the capital. On his return he was intercepted by a band of Holkar's troops, who insultingly desired the surrender of their horses. But the descendant of the illustrious Pirthwi Raj preferred death to dishonour; dismounting, he hamstrung his steed, commanding his vassals to follow his example, and sword in hand courted his fate in the unequal conflict, in which he fell, with most of his gallant retainers. There are many such isolated exploits in the records of this eventful period, of which the Chohans of Kotario had their full share. Spoil, from whatever source, being welcome to these depredators, Nathdwarra* remained

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This chief having recruited his shattered forces, again left the south * Bheendir felt his resentment for non-compliance with his demands on his retreat after the battle of Indore, the town was nearly destroyed, but spared for two lack of rupees, for the payment of which villages were assigned Thence he repaired to Oodipur, being met by Ajit Sing, the Rana's ambassador, when the enormous sum of forty lacs, or £500,000, was demanded from the country, of which one-third was commanded to be instantly forthcoming The palace was denuded of every thing which could be converted into gold, the females were deprived of every article of luxury and comfort by which, with contributions levied on the city, twelve lacs were obtained, while hostages from the household of the Rana and chief citizens were delivered as security for the remainder, and immured in the Maharatta camp Holkar then visited the Rana Lawah and Bednore were attacked, taken, and restored on large payments Deogurh alone was mulcted four and a half lacs Having devastated Mewar during eight months, Holkar marched to Hindustahn,† Ajit Sing accompanying him as the Rana's representative, while Bala-Ram Set'h was left to levy the balance of the forty lacs Holkar had reached Shapur when Sindhia entered Mewar, and their camps formed a junction to allow the leaders to organize their mutual plans of hostility to the British government These chieftains, in their efforts to cope with the British power, had been completely humiliated, and their resources broken But Rajasthan was made to pay the penalty of British success, which rivetted her chains, and it would be but honest, now we have the power, to diminish that penalty.

The rainy season of A D 1805 found Sindia and Holkar encamped in the plains of Bednore, desirous, but afraid, to seek revenge in the renewal of war Deprived of all power in Hindusthan, and of the choicest territory north and south of the Nerbudda with numerous discontented armies now let loose on these devoted countries, their passions inflamed by defeat, and blind to every sentiment of humanity, they had no alternative to pacify the soldiery and replenish their own ruined resources but indiscriminate pillage It would require a pen powerful as the pencil of Salvator Rosa to paint the horrors which filled up the succeeding ten years, to which the author was an eye-witness, destined to follow in the train of rapine, and to view in the traces of Maharatta camps the desolation and political annihilation of all the central states of India,‡ several of which aided the British in their early

* In S 1860 (A.D 1804)

† At this juncture an officer of Holkar's, Hurnat Chela, on passing through Bansem, had some camels carried off by the Bhils of the Satola estate Hurnat summoned Golab Sing Jhondawut, who came with eight of his relatives, when he was told he should be detained till the cattle were restored, and in the morning, as the Maharatta mounted his elephant, he commanded the Raghaut chieftain to be seized Golab drew his sword and made at Hurnat, but his sword broke in the howda, when he plunged his dagger into the elephant, but at length, with all his relations, who nobly plied their swords on the Maharattas, was cut to pieces

‡ The Rana of Gohud and Gwalior, the Kheechie chiefs of Ragoogurh and Buhadoorgurh, and the Nabob of Bhopal, made common cause with us in Warren Hastings time The three first possess not a shadow of independence, the latter fortunately formed a link in our own policy, and Lord Hastings, in 1818 repaid with liberal interest the services rendered to the government of Warren Hastings in 1782 It was in his power with equal facility, to have rescued all the other states, and to have claimed the same measure of gratitude which Bho-

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Mewar The incensed Holkar sent for the Rana's ambassadors, and assailed them with a torrent of reproach, accusing them of treachery, he threw the newspaper containing the information at Kishen-das, asking if that were the way in which the Mewarries kept faith with him? "I cared not to break with Sindia in support of your master and while combating the Fringies" (Franks), when all Hindus should be as brothers, your sovereign the Rana, "who boasts of not acknowledging the supremacy of Delhi, is the first to enter into terms with them. Was it for this I prevented Umbaji being fastened on you?" Kishen-das here interrupted and attempted to pacify him, when Alikun Tantia, Holkar's minister, stopped him short, observing to his prince, "You see the faith of these *Rangras*," they would disunite you and Sindia, and ruin both. Shake them off, be reconciled to Sindia, dismiss Surji Rao, and let Umbaji be Soobadar of Mewar, or I will leave you and take Sindia into Malwa." The other councillors, with the exception of Bhow Bhaskei, seconded this advice. Surji Rao was dismissed, and Holkar proceeded northward, where he was encountered and pursued to the Punjab by the British under the interpid and enterprising Lake, who dictated terms to the Mahratta at the altars of Alexander.

Holkar had the generosity to stipulate, before his country, telling Sindia he should hold him personally amenable to him if Umbaji were permitted to violate his guarantee. But in his misfortunes this threat was disregarded, and a contribution of sixteen lacs was levied immediately on Mewar, Sydasheo Rao, with Baptiste's brigade, was detached from the camp in June 1806, for the double purpose of levying it, and driving from Oodipur a detachment of the Jeypur prince's troops, bringing proposals and preliminary presents for this prince's marriage with the Rana's daughter.

It would be imagined that the miseries of Rana Bheem were not susceptible of aggravation, and than fortune had done her worst to humble him, but his pride as a sovereign and his feelings as a parent were destined to be yet more deeply wounded. The Jeypur *cortege* had encamped near the capital, to the number of three thousand men, while the Rana's acknowledgments of acceptance were despatched, and had reached Shapura. But Raja Maun of Marwar also advanced pretensions, founded on the princess having been actually betrothed to his predecessor, and urging that the throne of Marwar, and not the individual occupant, was the object, he vowed resentment and opposition if his claims were disregarded. These were suggested, it is said, by his nobles to cloak their own views, and promoted by the Chondawuts (then in favour with the Rana), whose organ, Ajit, was bribed to further them, contrary to the decided wishes of their prince.

Kishna Komari (the *Virgin* Kishna) was the name of the lovely object, the rivalry for whose hand assembled under the banners of her suitors, (Juggut Sing of Jeypur, and Raja Maun of Marwar,) not only their native chivalry, but all the predatory powers of India, and who like Helen of old, involved in destruction of her own and the rival houses. Sindia having been denied a pecuniary demand by Jeypur, not only opposed the nuptials, but aided the claims of Raja Maun, by demanding of the Rana the dismissal of the Jeypur embassy, which being refused, he advanced his brigades and batteries, and after a fruitless resistance, in which the Jeypur troops joined, forced the pass, threw a corps of eight thousand men into the valley, and

* Rangra is an epithet applied to the Rajpoots, implying turbulent, from '*rang*,' strife

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disgrace The colossal array of the invader was soon dismembered, and the "*lion of the world*" (Juggut Sing) humbled and crest-fallen, skulked from the desert retreat of his rival, indebted to a partizan corps for safety and convey to his capital, around whose walls the wretched remnants of this ill-starred confederacy long lagged in expectation of their pay, while the bones of their horses and the ashes of their riders whitened the plain, and rendered it a Golgotha *

By the aid of one of the most notorious villains India ever produced, the Nawab Ameer Khan, the pretender's party was treacherously annihilated. This man with his brigade of artillery and horse was amongst the most efficient of the foes of Raja Maun, but the *auri sacra fames* not only made him desert the side on which he came for that of the Raja, but for a specific sum offer to rid him of the pretender and all his associates Like Judas, he kissed whom he betrayed, took service with the pretender, and at the shrine of a saint of his own faith exchanged turbans with their leaders; and while the too credulous Rajpoot chieftains celebrated this acquisition to their party in the very sanctuary of hospitality, crowned by the dance and the song, the tents were cut down, and the victims thus enveloped, slaughtered in the midst of festivity by showers of grape

Thus finished the under-plot, but another and more noble victim was demanded before discomfited ambition could repose, or the curtain drop on this eventful drama. Neither party would relinquish his claim to the fair object of the war, and the torch of discord could be extinguished only in her blood To the same ferocious Khan is attributed the unhallowed suggestion, as well as its compulsory execution The scene was now changed from the desert castle of Joda to the smiling valley of Oodipur, soon to be filled with funereal lamentation

Kishna Komari Bae, the "Virgin Princess Kishna," was in her sixteenth year her mother was of the Chawua race, the ancient kings of Anhulwara, sprung from the noblest blood of Hind, she added beauty of face and person to an engaging demeanour, and was justly proclaimed the "flower of Rajasthan" When the Roman father pierced the bosom of the dishonoured Virginia, appeased virtue applauded the deed. When Iphigenia was led to the sacrificial altar, the salvation of her country yielded a noble consolation. The votive victim of Jephtha's success had the triumph of a father's fame to sustain her resignation, and in the meekness of her sufferings we have the best parallel to the sacrifice of the lovely Kishna though years have passed since the barbarous immolation, it is never related but with a faltering tongue and moistened eyes, "albeit unused to the melting mood"

The rapacious and blood-thirsty Pathan, covered with-infamy, repaired to Oodipur, where he was joined by the pliant and subtle Ajit Meek in his demeanour, unostentatious in his habits, despising honours, yet covetous of power, religion, which he followed with the zeal of an ascetic, if it did not serve as a cloak, was at least no hindrance to an immeasurable ambition in the attainment of which he would have sacrificed all but himself When the Pathan revealed his design, that either the princess should wed Raja

* I witnessed the commencement and the end of this drama, and have conversed with actors in all the intermediate scenes In June 1806 the passes of Oodipur were forced, and in January 1808, when I passed through Jeypur in a solitary ramble, the fragments of this contest were scattered over its sandy plains.

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The wretched mother did not long survive her child, nature was exhausted in the ravings of despair, she refused food; and her remains in a few days followed those of her daughter to the funeral pyre.

Even the ferocious Khan, when the instrument of his infamy, Ajit, reported the issue, received him with contempt, and spurned him from his presence, tauntingly asking "if this were the boasted Rajpoot valour?" But the wily traitor had to encounter language far more bitter from his political adversary, whom he detested. Sangram Suktawut reached the capital only four days after the catastrophe—a man in every respect the reverse of Ajit; audaciously brave, he neither feared the frown of his sovereign nor the sword of his enemy. Without introduction he rushed into the presence, where he found seated the traitor Ajit. "Oh dastard! who hast thrown dust on the Seesodia race, whose blood which has flowed in purity through a hundred ages has now been defiled! this sin will check its course for ever, a blot so foul in our annals that no Seesodia§ will ever again hold up his head! A sin to which no punishment were equal. But the end of our race is approaching! The line of Bappa Rawul is at an end! Heaven has ordained this, a signal of our destruction." The Rana hid his face with his hands, when turning to Ajit he exclaimed, "thou stain on the Seesodia race, thou impure of Rajpoot blood, dust be on thy head as thou hast covered us all with shame. May you die childless, and your name die with you||. Why this indecent haste? Had the Pathan stormed the city? Had he attempted to violate the sanctity of the Rawula? and though he had, could you not die as Rajpoots, like your ancestors? Was it thus they gained a name? Was it thus our race became renowned thus they opposed the might of kings? Have you forgotten the Sakas of Cheetore? But whom do I address not Rajpoots? Had the honour of your females been endangered, had you sacrificed them all and rushed sword in hand on the enemy, your name would have lived, and the Almighty would have secured the seed of Bappa Rawul. But to owe preservation to this unhallowed deed! You did not even await the threatened danger. Fear seems to have deprived you of every faculty, or you might have spared the blood of Sreejee¶ and if you did not scorn to owe your safety to deception, might have substituted some less noble victim! But the end of our race approaches!"

* Bappa Rawul

† The kasoomba draught is made of flowers and herbs of a cooling quality, into this an opiate was introduced

‡ The simple but powerful expression of the narrator

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to assimilate with her blood. Again the bitter potion was prepared. She drained it off, and again it was rejected: but, as if to try the extreme of human fortitude, a third was administered; and, for the third time, Nature refused to aid the horrid purpose. It seemed as if the fabled charm, which guarded the life of the founder of her race,* was inherited by the Virgin Kishna. But the bloodhounds, the Pathan and Ajit, were impatient till their victim was at rest, and cruelty, as if gathering strength from defeat, made another and a fatal attempt. A powerful opiate was presented *the kasoom-ba daughter*†. She received it with a smile, wished the scene over, and drank it. The desires of barbarity were accomplished. "She slept"‡ a sleep from which she never awoke.

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Even the ferocious Khan, when the instrument of his infamy, Ajit, reported the issue, received him with contempt, and spurned him from his presence, tauntingly asking "if this were the boasted Rajpoot valour?" But the wily traitor had to encounter language far more bitter from his political adversary, whom he detested. Sangram Suktawut reached the capital only four days after the catastrophe—a man in every respect the reverse of Ajit; audaciously brave, he neither feared the frown of his sovereign nor the sword of his enemy. Without introduction he rushed into the presence, where he found seated the traitor Ajit. "Oh dastard! who hast thrown dust on the Seesodia race, whose blood which has flowed in purity through a hundred ages has now been defiled! this sin will check its course for ever, a blot so foul in our annals that no Seesodia§ will ever again hold up his head! A sin to which no punishment were equal. But the end of our race is approaching! The line of Bappa Rawul is at an end! Heaven has ordained this, a signal of our destruction." The Rana hid his face with his hands, when turning to Ajit he exclaimed, "thou stain on the Seesodia race, thou impure of Rajpoot blood, dust be on thy head as thou hast covered us all with shame. May you die childless, and your name die with you!|| Why this indecent haste? Had the Pathan stormed the city? Had he attempted to violate the sanctity of the Rawula? and though he had, could you not die as Rajpoots, like your ancestors? Was it thus they gained a name? Was it thus our race became renowned thus they opposed the might of kings? Have you forgotten the Sakas of Cheetore? But whom do I address not Rajpoots? Had the honour of your females been endangered, had you sacrificed them all and rushed sword in hand on the enemy, your name would have lived, and the Almighty would have secured the seed of Bappa Rawul. But to owe preservation to this unhallowed deed! You did not even await the threatened danger. Fear seems to have deprived you of every faculty, or you might have spared the blood of Sreejee¶ and if you did not scorn to owe your safety to deception, might have substituted some less noble victim! But the end of our race approaches!"

* Bappa Rawul

† The kasoomba draught is made of flowers and herbs of a cooling quality, into this an opiate was introduced

‡ The simple but powerful expression of the narrator

§ The tribe of the Rana

|| That is, without adoption even to perpetuate it

¶ A respectful epithet to the prince—*sire*

his camp* unattended, and sought personal protection in that of the British commander, claimed and obtained the full price of our pledge, the sovereignty of about one-third of his master's dominions, and the districts of Serouge, Tonk, Rampura, and Necmbahana, from the domain of the *Nauab Amcer Khan &c &c &c*!! This was in the fitful fever of success, when our arms were every where triumphant. But were the viceroy of Hind to summon the forty tributaries† now covered by theegis of British protection to a meeting, the murderer of Kishna would still occupy a place (though low) in this illustrious divan. Let us hope that his character being known, he would feel himself ill at ease; and let us dismiss him likewise in the words of Sangram "*Dust on his head!*"

The mind sickens at the contemplation of these unvarying scenes of atrocity, but this unhappy state had yet to pass through two more lustres of aggravated sufferings (to which the author of these annals was an eye-witness) before their termination, upon the alliance of Mewar with Britain. From the period of the forcing of the passes, the dismissal of the Jeypur embassy by Sindhia, and the murder of Kishna Koinari, the embassy of Britain was in the train of the Mahratta leader, a witness of the evils described—a most painful predicament when the hand was stretched out for succour in vain, and the British flag waved in the centre of desolation, unable to afford protection. But this day of humiliation is past, thanks to the predatory hordes who goaded us on to their destruction, although the work was incomplete, a nucleus being imprudently left in Sindhia for the scattered particles again to form.

In the spring of 1806, when the embassy entered the once-fertile Mowar, from whose native wealth the monuments the pencil will portray were erected, nothing but ruin met the eye—deserted towns, roofless houses, and uncultured plains. Wherever the Mahratta encamped, annihilation was ensured, it was a habit, and twenty-four hours sufficed to give to the most flourishing spot the aspect of a desert. The march of destruction was always to be traced for days afterwards by burning villages and destroyed cultivation. Some satisfaction may result from the fact, that there was scarcely an actor in these unhallowed scenes whose end was not fitted to his career. Umbaji was compelled to disgorge the spoils of Mewar, and his personal sufferings made some atonement for the ills he had inflicted upon her. This satiap, who had almost established his independence in the fortress and territory of Gwalior, suffered every indignity from Sindhia, whose authority he had almost thrown off. He was confined in a mean tent, manacled, suffered the torture of small lighted torches applied to his fingers, and even attempted suicide to avoid the surrender of his riches; but the instrument (an English penknife), was inefficient—the surgeon to the British embassy sewed up the wounds, and his coffers were eased of fifty-five lacs of rupees. Mewar was, however, once more delivered over to him, he died shortly after. If report be correct, the residue of his treasures was possessed by his ancient ally, Zalim Sing. In this case, the old politician derived the chief advantage of the intrigues of S. 1848, without the crimes attendant on the acquisition.

* Brigadier-General Alexander Knox had the honour of dissolving these bands in the only way worthy of us. He marched his troops to take their guns and disperse their legions, and, when in order of battle the gallant General taking out his watch, gave them half-an hour to reheat, then commander Jemshid, second only in villainy to his master, deeming "discretion the better part of valour," surrendered.

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CHAPTER XVIII.

*Overthrow of the Predatory System. Alliances with the Rajpoot States
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THE history of the Rana's family has now been traced through all the vicissitudes of its fortunes, from the second to the nineteenth century, whilst contending for existence, alternately with Parthians, Bhils, Tartars, and Mahrattas, till at length it has become tributary to Britain. The last chapter portrays the degraded condition of their princes, and the utter desolation of their country, in a picture which embodied the entire Rajpoot race. An era of repose at length downed upon them. The destruction of that vast predatory system, under the weight of which the prosperity of these region had so long been repressed, was effected by one short campaign in 1816; which if less brilliant than that of 1803, is inferior to none in political results. The tardy policy of the last-named period, at length accomplished, placed the power of Britain in the East on an expugnable position, and rescued the Rajpoots from a progressing destruction.

To prevent the recurrence of this predatory system it was deemed politic to unite all these settled states, alike interested with ourselves in its overthrow, in one grand confederation. Accordingly the Rajpoot states were invited to shelter under our protecting alliance, and with one exception (*Jeypur*), they eagerly embraced the invitation. The ambassadors of the various governments followed each other in quick succession to Delhi, where the treaties were to be negotiated, and in a few weeks all Rajpootana was united to Britain by compacts of one uniform character,* insuring to them external protection with internal independence, as the price of acknowledged supremacy, and a portion of revenue to the protecting government. By this comprehensive arrangement, we placed a most powerful barrier between our territories and the strong natural frontier of India; and so long as we shall respect their established usages, and by contributing to the prosperity of the people preserve our motives from distrust, it will be a barrier impenetrable to invasion.

Of all the princes who obtained succour at this momentous crisis in the political history of India, none stood more in need of it than the Rana of Oodipur. On the 16th January 1818 the treaty was signed, and in February an envoy was nominated; who immediately proceeded to the Rana's court, to superintend and maintain the newly-formed relations† The

* See Appendix No. III for treaty with the Rana.

† Commanded by Major-General Sir R. Donkin, K. C. B.

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At four in the afternoon, a deputation, consisting of the officiating prime-minister, the representative of the Chondawuts, with macebearers and a numerous escort, came to announce the Rana's readiness to receive the mission, which, with all the 'pomp and circumstance' peculiar to these countries, was marshalled in front of the residency, thronged by crowds of well-dressed inhabitants, silently gazing at the unusual sight. The grand Nakairas having announced the Rana in court the mission proceeded through streets which every where presented marks of rapine, hailed by the most enthusiastic greetings "Jy' jy' Frengica Raj!" *victory, victory to the English Government!* resounded from every tongue. The bards were not idle, and the unpoetic name of the Agent was hitched into rhyme. Groups of Musicians were posted here and there, who gave a passing specimen of the *tuppas* of Mewar, and not a few of the fair, with brazen ewers of water on their heads welcomed us with the *suhalea*, or song of joy. Into each of these vessels the purse-bearer dropped a piece of silver, for neither the songs of the *suhalea*, the *tuppas* of the minstrel, nor encomiastic stave of the bard, are to be received without some acknowledgement that you appreciate their merit and talents however you may doubt the value they put upon your own. As we ascended the main street leading to the TRIPOLIA, or triple portal, which guards the sacred enclosure, dense masses of people obstructed our progress, and even the walls of the temple of Juggernath were crowded. According to etiquette, we dismounted at the *Porte*, and proceeded on foot across the ample terrace, on which were drawn up a few elephants and horse, exercising for the Rana's amusement.

The palace is a most imposing pile, of a regular form, built of granite and marble, rising at least a hundred feet from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been very well preserved, nor is there in the east a more striking or majestic structure. It stands upon the very crest of a ridge running parallel to, but considerably elevated above the margin of the lake. The terrace, which is at the east and chief front of the palace, extends throughout its length, and is supported by a triple row of arches from the declivity of the ridge. The height of this arcaded wall is full fifty feet, and although all is hollow beneath, yet so admirably is it constructed, that an entire range of stables is built on the extreme verge of the terrace, on which the whole personal force of the Rana, elephants, horse, and foot, are often assembled. From this terrace the city and the valley lay before the spectator, whose vision is bounded only by the hills shutting out the plains, while from the summit of the palace nothing obstructs its range over lake and mountain.

A Band of Sindhies guarded the first entrance to the palace and being Saturday, the Suktawuts were on duty in the great hall of assembly. Through lines of Rajpoots we proceeded till we came to the marble staircase, the steps of which had taken the form of the segment of an ellipse, from the constant friction of the foot, an image of *Ganesa* guarded the ascent to the interior of the palace, and the apartment, or landing is called *Ganesa*.

* The escort consisted of two companies of foot, each of one hundred men, with half a troop of cavalry. The gentlemen attached to the mission were Captain Waugh (who was secretary and commandant of the escort), with Lieutenant Carey as his subaltern. Dr. Duncan was the medical officer.

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chiefs, his ministers, and men of influence and information commercial and agricultural, some weeks passed in silent observation, and in the acquisition of materials for action⁴.

For the better comprehension of the internal relations past, and present, of Mewar, a sketch is presented, shewing the political divisions of the tribes and the fiscal domain, from which a better idea may be formed of Rajpoot feudal economy than from a chapter of dissertation. The princes of Mewar skilfully availed themselves of their natural advantages in the partition of the country. The mountain-barriers east and west were allotted to the chiefs to keep the mountaineers and foresters in subjection whose leading passes were held by a *lord-marcher*, and the quotas of his quarter, and while strong forts guarded the exposed northern and southern entrances, the crown-land lay in the centre, the safest and the richest. The exterior thus guarded by a cordon of feudal levies composed of the quotas of the greater fiefs, the minor and most numerous class of vassals, termed *gole*, literally "the mass," and consisting of ten thousand horse, each holding directly of the crown independent of the greater chiefs, formed its best security against both external aggression and internal commotions.

Such is a picture of the feudal economy of Mewar in the days of her renown: but so much had it been defaced through time and accident, that with difficulty could the lineaments be traced with a view to their restoration. Her institutions a dead letter, the prince's authority despised, the nobles demoralized and rebellious, internal commerce abandoned, and the peasantry destroyed by the combined operation of war, pestilence, and exile. Expression might be racked for phrases which could adequately delineate the miseries all classes had endured. It is impossible to give more than a sketch of the state of the *dos sches Mewar*, 'the ten thousand townships' which once acknowledged her princes, and of which above three thousand still exist. All that remained to them was the valley of the capital, and though Cheetore and Mandalguh were maintained by the fidelity of the Rana's servants, their precarious revenues scarcely sufficed to maintain their garrisons. The Rana was mainly indebted to Zalim Sing of Kotah for the means of subsistence, for in the struggle for existence his chiefs thought only of themselves, of defending their own estates or buying off their foes, while those who had succumbed took to horse, scoured the country, and plundered without distinction.

* If we dare compare the moral economy of an entire people to the physical economy of the individual, we should liken this period in the history of Mewar to intermittent pulsation of the heart—a pause in moral as in physical existence, a consciousness thereof, merely awaiting the propelling power to restore healthful action to a state of languid repose, or what the Rajpoot would better comprehend, his own condition when the opiate stimulant begins to dissipate, and mind and body are alike abandoned to helpless imbecility. Who has lived out of the circle of mere vegetation, and not experienced this temporary deprivation of moral vitality? for no other simile would suit the painful pause in the sympathies of the inhabitants of this once fertile region, where experience could point out but one page in their annals, one period in their history, when the clamour of the war trumpet was suspended, or the sword shut up in its scabbard. The portals of Janus at Rome were closed but twice in a period of seven hundred years, and in exactly the same time from the conquest by Shahudin to the great pacification, but twice can we record peace in Mewar—the reign of Numa has its type in Shah Jehan, while the more appropriate reign of Augustus belongs to Britain. Are we to wonder then that a chilling void now occupied (if the solecism is admissible) the place of interminable action? when the mind was released from the anxiety of daily, hourly, devising schemes of preservation, to one of perfect security—that enervating calm, in which, to use their own homely phrase *Bher aur bakri ki thali sa pia*, 'the wolf and the goat drank from the same vessel.' But this unruffled torpidity had its limit: the Agrarian laws of Mewar were but mentioned, and the national pulse instantly rose.

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at subjection, to the number of seven hundred villages, put each the sign of the dagger to a treaty, promising abstinence from plunder and a return to industrious life a single individual of no rank, the negotiator. Moreover the treaty was religiously kept for twelve months, when the peace was broken, not by them but against them

To the Rajpoot, the moral spectacle of a Peshwa marched into exile with all the quietude of a pilgrimage, effected more than twenty thousand bayonets, and no other auxiliary was required than the judicious use of the impressions from this and other passing events, to relay the foundations of order and prosperity by never doubting the issue, success was insured. The British force, therefore, after the reduction of the plans enumerated, was marched to cantonments the rest was left for time and reason to accomplish

Before proceeding further, it may be convenient to sketch the form of civil government in Mewar, and the characters of its most conspicuous members, the former we shall describe as it was when the machine was in regular action it will be found simple, and perfectly suited to its object

There are four grand officers of the government

- 1st The Puidhan, or prime minister,
- 2d Bukshee, commander of the forces,
- 3d Soorutnama, keeper of the records,
- 4th Suhare, keeper of the signet *

The first, the Puidhan, or civil premier, must be of the nonmilitant tribe. The whole of the territorial and financial arrangements are vested in him. He nominates the civil governors of districts, and the collectors of the revenue and custom, and has fourteen *thoas*, or departments, under him, which embrace all that relates to expenditure

2d The Bukshee must also be of a non-militant tribe, and one different from the Puidhan. His duties are mixed civil and military. He takes the musters, and pays mercenaries, or rations, to the feudal tenants when on extra-service, and he appoints a deputy to accompany all expeditions, or to head frontier-posts, with the title of *foujdar*, or commander. The royal insignia, the standard, and kettle-drums accompany him, and the highest nobles assemble under the general control of this civil officer, never under one of their own body. From the Bukshee's bureau all patents are issued, as also all letters of sequestration of feudal land

The Bukshee has four secretaries

- 1st Draws out deeds,
- 2d Accountant;
- 3d Recorder of all patents or grants,
- 4th Keeps duplicates

3d The Soorutnama is the auditor and recorder of all the household expenditure and establishments, which are paid by his cheques. He has four assistants also who make a daily report, and give a daily balance of accounts

4th The Suhare. He is secretary both for home and foreign correspondence. He draws out the royal grants or patents of estates, and superintends the deeds of grant on copper-plate to religious establishments. Since the privilege appertaining to Saloombia, of confirming all royal grants with his

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at subjection, to the number of seven hundred villages, put each the sign of the dagger to a treaty, promising abstinence from plunder and a return to industrious life a single individual of no rank, the negotiator. Moreover the treaty was religiously kept for twelve months, when the peace was broken, not by them but against them

To the Rappoot, the moral spectacle of a Peshwa marched into exile with all the quietude of a pilgrimage, effected more than twenty thousand bayonets, and no other auxiliary was required than the judicious use of the impressions from this and other passing events, to relay the foundations of order and prosperity by never doubting the issue, success was insured. The British force, therefore, after the reduction of the plans enumerated, was marched to cantonments the rest was left for time and reason to accomplish

Before proceeding further, it may be convenient to sketch the form of civil government in Mewar, and the characters of its most conspicuous members, the former we shall describe as it was when the machine was in regular action, it will be found simple, and perfectly suited to its object

There are four grand officers of the government

- 1st The Pordhan, or prime minister,
- 2d Bukshee, commander of the forces,
- 3d Soorutnama, keeper of the records,
- 4th Suhare, keeper of the signet *

The first, the Pordhan, or civil premier, must be of the nonmilitant tribe. The whole of the territorial and financial arrangements are vested in him. He nominates the civil governors of districts, and the collectors of the revenue and custom, and has fourteen *thoas*, or departments, under him, which embrace all that relates to expenditure

2d The Bukshee must also be of a non-militant tribe, and one different from the Pordhan. His duties are mixed civil and military. He takes the musters, and pays mercenaries, or rations, to the feudal tenants when on extra-service, and he appoints a deputy to accompany all expeditions, or to head frontier-posts, with the title of *foujdar*, or commander. The royal insignia, the standard, and kettle-drums accompany him, and the highest nobles assemble under the general control of this civil officer, never under one of their own body. From the Bukshee's bureau all patents are issued, as also all letters of sequestration of feudal land

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"woman, but never to his sovereign," left their castles of Bhadaiser and Deogurh, and "placing the royal rescript on their heads," hastened to his presence; and in a few weeks the whole feudal association of Mewar was embodied in the capital

To recall the exiled population was a measure simultaneous with the assembling of the nobles, but this was a work requiring time they had formed ties, and incurred obligations to the societies which had sheltered them, which could not at once be disengaged or annulled. But wherever a subject of Mewar existed, proclamations penetrated, and satisfactory assurances were obtained, and realized to an extent which belied in the strongest manner the assertion that patriotism is unknown to the natives of Hindusthan. The most enthusiastic and cheering proofs were afforded, that neither oppression from without, nor tyranny within, could expel the feeling for the '*bapota*,' the land of their fathers. Even now, though time has chastened the impressions, we should fear to pen but a tythe of the proofs of devotion of the husbandman of Mewar to the *solum natale* : it would be deemed romance by those who never contemplated humanity in its reflux from misery and despair to the 'sweet influences' of hope, he alone who had witnessed the day of trouble, and beheld the progress of desolation the standing corn grazed by Mahratta horse the rifled towns devoted to the flames the cattle driven to the camp, and the chief men seized as hostages for money never to be realized could appreciate their deliverance. To be permitted to see these evils banished, to behold the survivors of oppression congregated from the most distant provinces, many of them strangers to each other, and the aged and the helpless awaiting the *lucky day* to take possession of their ruined abodes, was a sight which memory will not part with. Thus on the 3d of Swaun (*July*), a favourite day with the husbandman, three hundred of all conditions, with their waggons and implements of labour, and preceded by banners and music, marched into Kuposun, and *Ganesa* was once again invoked as they reconsecrated their dwellings, and placed his portrait as the Janus of their portals. On the same day, and within eight months subsequent to the signature of the treaty, above three hundred towns and villages were *simultaneously* re-inhabited, and the land, which for many years had been a stranger to the ploughshare, was broken up. Well might the superstitious fancy that miracles were abroad, for even to those who beheld the work in progression, it had a magical result, to see the waste covered with habitations, and the verdant corn growing in the fields where lately they had roused the boar from his retreat! It was a day of pride for Britain! By such exertions of her power in these distant lands her sway is hallowed. By Britain alone can this fair picture be defaced, the tranquillity and independence she has conferred, by her alone may be disturbed!

To these important preliminary measures, the assembly of the nobles and recall of the population, was added a third, without which the former would have been nugatory. There was no wealth, no capital, to aid their patriotism and industry. Foreign merchants and bankers had abandoned the devoted land and those who belonged to it partook of her poverty and her shame. Money was scarce, and want of faith and credit had increased the usury on loans to a ruinous extent. The Rana borrowed at thirty-six per cent, besides twenty-five to forty *per cent* discount for his *barats*, or patents empowering collection on the land, a system pursued for some time even after his restoration to authority. His profusion exceeded even the rapidity of renovation;

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sonant to justice that he who came from Jessulmeer, Surat, Benares, or Delhi, should pay less than the merchant whose domicile was on the spot. When at length the parties acquiesced in this opinion, and were intreated and promised to know none other distinction than that of "inhabitant of Bhilwara," sectarian differences, which there was less hope of reconciling, became the cause of disunion. All the Hindu merchants belong either to the Vishnu or Jain sects, consequently each had a representative head, and "*the five*" for the adjudication of their internal arrangements and these, the wise men of both parties, formed the general council for the affairs of Bhilwara. But they carried their religious differences to the judgment-seat, where each desired pre-eminence. Whether the point in dispute hinged on the interpretation of law, which with all these sects is of divine origin, or whether the mammon of unrighteousness was the lurking cause of their bickerings, they assuredly did much harm, for their appeals brought into play what of all things was least desired, the intrigues of the profligate dependants of the court. It will be seen hereafter* in visits to Bhilwara, how these disputes were in some degree calmed. The leaders on both sides were distinctly given to understand they would be made to leave the place. Selfinterest prevented this extremity, but from the withdrawing of that active interference (which the state of the alliance did not indeed warrant, but which humanity interposed for their benefit) together with the effect of appeals to the court, it is to be apprehended that Bhilwara may fail to become what it was intended to be, the chief commercial mart of Central India†.

Of the three measures simultaneously projected and pursued for the restoration of prosperity, the industrious portion has been described. The feudal interest remains, which was found the most difficult to arrange. The agricultural and commercial classes required only protection and stimulus, and we could repay the benefits then industry conferred by the lowest scale of taxation, which, though in fact equally beneficial to the government, was constructed as a boon. But with the feudal lords there was no such equivalent to offer in return for the sacrifices many had to make for the reestablishment of society. Those who were well inclined, like Kotario, had every thing to gain, and nothing left to surrender, while those who, like Deorgurh, Saloombia, or Bednore, had preserved their power by foreign aid, intrigue, or prowess, dreaded the high price they might be called upon to pay for the benefit of security which the new alliance conferred. All dreaded the word 'restitution,' and the audit of half a century's political accounts, yet the adjustment of these was the corner stone of the edifice, which anarchy and oppression had dismantled. Feuds were to be appeased, a difficult and hazardous task, and usurpations, both on the crown and each other, to be redeemed. "To bring the wolf and the goat to drink from the same vessel," was a task of less difficulty than to make the Chondawut and Suktawut labour in concert for the welfare of the prince and the country. In fine, a better idea cannot be

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moral agency of which was proclaimed the true basis of our power "*Sachha Raj*," was the proud epithet applied by our new allies to the British government in the East, a title which distinguished the immortal Alfred, "the upright."

It will readily be imagined that a reform, which went to touch the entire feudal association, could not be accomplished without harassing and painful discussions, when the object was the renunciation of lands, to which in some cases the right of inheritance could be pleaded, in others, the cognizance of successful revenge, while to many prescriptive possession could be asserted. It was the more painful, because although the shades which marked the acquisition of such lands were varied, no distinction could be made in the mode of settlement, *viz* unconditional surrender. In some cases, the Rana had to revoke his own grants, wrung either from his necessities or his weakness, but in neither predicament could arguments be adduced to soften renunciation, or to meet the powerful and pathetic, and often angry appeals to justice or to prejudice. Counter-appeals to their loyalty, for the reestablishment of their sovereign's just weight and influence in the social body, without which their own welfare could not be secured, were adduced, but individual views and passions were too absorbing to bend to the general interest. Weeks thus passed in interchange of visits, in soothing pride, and in flattering vanity by the revival of past recollections, which gradually familiarized the subject to the minds of the chiefs, and brought them to compliance. Time, conciliation and impartial justice, confirmed the victory thus obtained, and when they were made to see that no interest was overlooked, that party views were unknown, and that the system included every class of society in its beneficial operation, cordiality followed concession. Some of these concessions were alienations from the crown of half a century's duration. Individual cases of hardship were unavoidable without incurring the imputation of favoritism, and the dreaded revival of ancient feuds, to abolish which was indispensable, but required much circumspection. Castles and lands in this predicament could therefore neither be retained by the possessor nor returned to the ancient proprietor without rekindling the torch of civil war. The sole alternative was for the crown to take the object of contention, and make compensation from its own domain. It would be alike tedious and uninteresting to enter into the details of these arrangements, where one chief had to relinquish the levy of transit duties in the most important outlet of the country, asserted to have been held during seven generations, as in the case of the chief of Deogurh. Of another (the Bheendir chief held *forty-three towns and villages*, in addition to his grant, of Amait, of Bhadaiser, of Dabla, of Lawah,

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Being the chief noble of the fine district of Bednore, which consisted of three hundred and sixty towns and villages, chiefly of feudal allotments (many of them of his own clan), he had taken advantage of the times to establish his influence over them, to assume the right of wardship of minors, and secure those services which were due to the prince, but which he wanted the power to enforce. The holders of these estates were of the third class of vassals or *gole* (the mass), whose services it was important to reclaim, and who constituted in past times the most efficient force of the Ranas, and were the preponderating balance of their authority when mercenaries were unknown in these patriarchal states. Abundant means towards a just investigation had been previously procured, and after some discussion, in which all admissible claims were recognized, and argument was silenced by incontrovertible facts, this chieftain relinquished all that was demanded, and sent in, as from himself, his written renunciation to his sovereign. However convincing the data by which his proper rights and those of his prince were defined it was to feeling and prejudice that we were mainly indebted for so satisfactory an adjustment. An appeal to the name of Jemul, who fell defending Cheetore against Akbar,* and the contrast of his ancestor's loyalty and devotion with his own contumacy, acted as a talisman, and wrung tears from his eyes and the deed from his hand. It will afford some idea of the difficulties encountered, as well as the invidiousness of the task of arbitrating such matters, to give his own comment verbatim. "I remained faithful when his own kin deserted him, and was one of four chiefs who alone of all Mewar fought for him in the rebellion but the son of Jemul is forgotten, while the '*plunderer*' is his boon companion, and though of inferior rank, receives an estate which 'elevates him above me,' alluding to the chief of Bhadaiser, who plundered the queen's dower. But while the brave descendant of Jemul returned to Bednore with the marks of his sovereign's favour, and the applause of those he esteemed, the '*runner*' went back to Bhadaiser in disgrace, to which his prince's injudicious favour further contributed.

Hamira of Bhadaiser was of the second class of nobles, a Chondawut by birth. He succeeded to his father Sndar Sing, the assassin of the prime minister even in the palace of his sovereign † into whose presence he had the audacity to pursue the surviving brother, destined to avenge him ‡. Hamira inherited all the turbulence and disaffection with the estates of his father, and this most conspicuous of the many lawless chieftains of the times was known throughout Rajasthan as Hamira '*the runner*' (*douaet*). Though not entitled to hold lands beyond thirty thousand annually, he had become possessed to the amount of eighty thousand, chiefly of the fisc or *khalsa*, and nearly all obtained by violence, though since confirmed by the prince's patent.

* See p. 348.

† See p. 469 and note.

‡ It will fill up the picture of the times to relate the revenge. When Jamshid, the infamous lieutenant of the infamous Meer Khan, established his head-quarters at Oodipur, which he daily devastated, Sndar Sing, then in power, was seized and confined as a hostage for the payment of thirty thousand rupees demanded of the Rana. The surviving brothers of the murdered minister Somji "*purchased their foe*" with the sum demanded, and anticipated his clansmen who were on the point of effecting his liberation. The same sun shone on the head of Siroar which was placed as a signal of revenge over the gate way of Rampear's palace. I had the anecdotes from the minister Scaloll, one of the actors in these tragedies, and a relative of the brothers, who were all swept away by the dagger. A similar fate often seemed to him, though a brave man, inevitable during these resurrections, which impression, added to the Rana's known inconstancy of favour, robbed him of half his energies.

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Mahrattas, and Amlee had been his acquisition. Futteh Sing (such was his name) was put forward by the more artful of his immediate kin, the Chondawut interest, but his disposition, blunt and impetuous, was little calculated to promote their views. He was an honest Rajpoot, who neither could nor cared to conceal his anger, and at a ceremonious visit paid him by the Agent, he had hardly sufficient control over himself to be courteous, and though he said nothing, his eyes, inflamed with opium and disdain, spoke his feelings. He maintained a dogged indifference, and was inaccessible to argument, till at length, following the example of Bednore, he was induced to abide by the Agent's mediation. He came attended by his vassals, who anxiously awaited the result, which an unpremeditated incident facilitated. After a long and fruitless expostulation, he had taken refuge in an obstinate silence, and seated in a chair opposite to the envoy, with his shield in front, placed perpendicularly on his knees, and his arms and head reclined thereon, he continued vacantly looking on the ground. To interrupt this uncourteous silence in his own house, the envoy took a picture, which with several others was at hand, and placing it before him, remarked, "*that* chief did not gain his reputation for *swamdherma** (loyalty) by conduct such as yours." His eyes suddenly recovered their animation and his countenance was lighted with a smile, as he rapidly uttered, "how did you come by this why does this interest you?" A tear started in his eye as he added, "this is my father!" "Yes," said the Agent, "it is the loyal Pratap on the day he went forth to meet his death, but his name yet lives, and a stranger does homage to his fame." "Take Amlee, take Amlee," he hurriedly repeated, with a suppressed tone of exultation and sorrow, "but forget not the extent of the sacrifice." To prolong the visit would have been painful to both, but as it might have been trusting too much to humanity to delay the resumption, the Agent availed himself of the moment to indite the *choorchatti*† of surrender for the lands.

With these instances, characteristic of individuals and the times, this sketch of the introductory measures for improving the condition of Mewar may be closed. To enter more largely in detail is foreign to the purpose of the work, nor is it requisite for the comprehension of the unity of the object, that a more minute dissection of the parts should be afforded. Before, however, we exhibit the general results of these arrangements, we shall revert to the condition of the more humble, but a most important part of the community, the peasantry of Mewar, and embody, in a few remarks, the fruits of observation or inquiry, as to their past and present state, then rights, the establishment of them, their infringement, and restitution. On this subject much has been necessarily introduced in the sketch of the feudal system, where landed tenures were discussed, but it is one on which such a contrariety of opinion exists, that it may be desirable to show the exact state of landed tenures in a country, where Hindu manners should exist in greater purity than in any other part of the vast continent of India.

The ryot (*cultivator*) is the proprietor of the soil Mewar. He compares his right therein to the *akhye dhooba*,† Which no vicissitudes can destroy.

* Literally faith (*dherma*) to his lord (*swama*)

† Paper of relinquishment

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connection with each other, giving allegiance (*an*) and rent (*bhog*) to a prince, who neither legislates for them, nor even forms a police for their internal protection. It is consequent on this want of paramount interference that, in matters of police, of justice, and of law, the communes act for themselves, and from this want of paternal interference only have arisen those courts of equity, or arbitration, the '*punchaets*.'

But to return to the *freehold* ryot of Mewar, whose *bapota* is the *wuttun* and the *meeras* of the peninsula, words of foreign growth, introduced by the Mahomedan conquerors, the first (Persian) is of more general use in Candesh, the other (Arabic) in the Carnatic. Thus the great Persian moralist Sadi exemplifies its application "If you desire to succeed to your father's inheritance (*meeras*), first obtain his wisdom."

While the term *bapota* thus implies the inheritance or patrimony, its holder, if a military vassal is called '*Bhomia*,' a term equally powerful, meaning one actually identified with the soil (*bhom*), and for which the Mahomedan has no equivalent but in the possessive compound *wuttun-dar*, or '*meeras-dar*. The *Camatchi** of Malabar is the *Bhomia* of Rajasthan.

The emperors of Delhi, in the zenith of their power, bestowed the epithet *zemindar* upon the Hindu tributary sovereigns, not out of disrespect, but in the true application of their own term '*Bhomia Raj*,' expressive of their tenacity to the soil, and this fact affords additional evidence of the proprietary right being in the cultivator (*ryot*), namely, that he alone can confer the freehold *land*, which gives the title of *Bhomia*, and of which both past history and present usage will furnish us with examples. When the tenure of land obtained from the cultivator is held more valid than the grant of the sovereign, it will be deemed a conclusive argument of the proprietary right being vested in the *ryot*. What should induce a chieftain, when inducted into a perpetual fief, to establish through the *ryot* a right to a few acres in *bhom*, but the knowledge that although the vicissitudes of fortune or of favour may deprive him of his aggregate signiorial rights, his claims, derived, from the spontaneous favour of the commune, can never be set aside, and when he ceases to be the lord, he becomes a member of the common-wealth merging his title of Thacoor, or Signior, into the more humble one of *Bhomia*, the allodial tenant of the Rajpoot feudal system, elsewhere discussed⁺. Thus we have touched on the method by which he acquires this distinction, for protecting the community from violence, and if left destitute by the negligence or inability of the government, he is vested with the rights of the crown in its share of the *bhog* or rent. But when their own land is in the predicament called "*gulthas*," or reversions from lapses to the commune, he is '*seised*' in all the rights of the former proprietor, or, by internal arrangements, they can convey such right by cession of the commune.

The privilege attached to the *bhom*,† and acquired from the community by the protection afforded to it, is the most powerful argument for the recognition of its original rights. The *Bhomia*, thus vested, may at pleasure drive his own plough, right to the soil. His *bhom* is exempt from the *jureeb* (measuring rod); it is never assessed, and his only sign of allegiance is a quit-

* *Canri* 'land,' and *atchi* 'heritage' Report, p. 289—I should be inclined to imagine the *atchi*, like the *ote* and *anut*. Rajpoot terminations, implying clanship.

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It is customary at the moment of "*hatleva*," or the junction of hands, that any request preferred by the bridegroom to the father of the bride should meet compliance, a usage which has yielded many fatal results, and the Rana had been prompted on this occasion to demand a body of ten thousand Jat cultivators to repeople the deserted fisc of Mewar. An assent was given to the unprecedented demand, but when the inhabitants were thus despotically called on to migrate, they denied the power and refused. "Shall we," said they, "abandon the lands of our inheritance (*bapota*), the property of our children, to accompany a stranger into a foreign land, there to labour for him? Kill us you may, but never shall we relinquish our inalienable rights." The Mundore prince, who had trusted to this reply, deemed himself exonerated from his promise, and secured from the loss of so many subjects; but he was deceived. The Rana held out to them the enjoyment of the proprietary rights escheated to the crown in his country, with the lands left without occupants by the sword, and to all, increase of property. When equal and absolute power was thus conferred, they no longer hesitated to exchange the arid soil of Maiwar for the garden of Rajwaira, and the descendants of these Jats still occupy the flats watered by the Beris and Bunas.

In those districts which afforded protection from innovation, the proprietary right of the ryot will be found in full force, of this the populous and extensive district of Jehajpur, consisting of one hundred and six townships, affords a good specimen. There are but two pieces of land throughout the whole of this tract the property of the crown, and these were obtained by force during the occupancy of Zalim Sing of Kotah. The right thus unjustly acquired was, from the conscientiousness of the Rana's civil governor, on the point of being annulled by sale and reversion, when the court interfered to maintain its proprietary right to the tanks of Lohario and Etounda, and the lands which they irrigate, now the *bhom* of the Rana. This will serve as an illustration how *bhom* may be acquired, and the annals of Kotah will exhibit, unhappily for the Ryots of that country, the almost total annihilation of their rights, by the same summary process which originally attached Lohario to the fisc.

The power of alienation being thus proved, it would be superfluous to insist further on the proprietary right of the cultivator of the soil.

Besides the ability to alienate as demonstrated, all the overt symbols which mark proprietary right in other countries are to be found in Mewar, that of entire conveyance by sale, or temporary by mortgage, and numerous instances could be adduced, especially of the latter. The fertile lands of Horlah, along the banks of the Khary, are almost all mortgaged, and the registers of these transactions form two considerable volumes, in which great variety of deeds may be discovered: one extended for one hundred and one years,† when redemption was to follow, without regard to interest on the

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"*primus inter pares*," the constituted attorney or representative of the commune, and as the medium between cultivator and the government, enjoyed benefits from both. Besides his *bapota*, and the *seerona*, or one-fortieth of all produce from the ryot, he had a remission of a third or fourth of the rent from such extra lands as he might cultivate in addition to his patrimony. Such was the Patel, the link connecting the peasant with the government, ere predatory war subverted all order but as rapine increased, so did his authority. He became the plenipotentiary of the community, the security for the contribution imposed, and often the hostage for its payment, remaining in the camp of the predatory hordes till they were paid off. He gladly undertook the liquidation of such contributions as these perpetual invaders imposed. To indemnify himself, a schedule was formed of the share of each ryot, and mortgage of land, and sequestration of personal effects followed till his avarice was satisfied. Who dared complain against a Patel, the intimate of Pathan and Mahatta commanders, his adopted patrons? He thus became the master of his fellow-citizens, and, as power corrupts all men, their tyrant instead of their mediator. It was a system necessarily involving its own decay, for a while glutted with plenty, but failing with the supply, and ending in desolation, exile, and death. Nothing was left to prey on but the despoiled carcase, yet when peace returned, and in its train the exile ryot to reclaim the *bapota*, the vampire Patel was resuscitated, and evinced the same ardour for supremacy and the same cupidity which had so materially aided to convert the fertile Mewar to a desert. The Patel accordingly proved one of the chief obstacles to returning prosperity, and the attempt to reduce this corrupted *muddle-man* to his original station in society was both difficult and hazardous, from the support they met in the corrupt officers at court, and other influences "*behind the curtain*." A system of renting the crown lands being deemed the most expedient to advance prosperity, it was incumbent to find a remedy for this evil. The mere name of some of these petty tyrants inspired such terror, as to check all desire of return to the country, but the origin of the institution of the office and its abuses being ascertained, it was imperative, though difficult, to restore the one and banish the other. The original elective right in many townships was therefore returned to the ryot, who nominated new Patels, his choice being confirmed by the Rana, in whose presence investiture was performed by binding a turban on the elected, for which he presented his *nuzzur*. Traces of the sale of these offices in past times were observable, and it was deemed of primary importance to avoid all such channels for corruption, in order that the ryot's election should meet with no obstacle. That the plan was beneficial there could be no doubt, that the benefit would be permanent, depended, unfortunately, on circumstances which those most anxious had not the means to control for it must be recollected, that although 'personal aid and advice might be given when asked,' all internal interference was by treaty strictly, and most justly, prohibited.

After a few remarks on the mode of levying the crown-rents, we shall conclude the subject of village economy in Mewar, and proceed to close this too extended chapter with the results of four years of peace and the consequent improved prosperity.

There are two methods of levying the revenues of the crown on every description of corn *kunkoot* and *bhuttare*, for on sugarcane, poppy, oil, hemp,

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Mairwarra, a thousand towns and villages were united to form the fiscal demesne of the Rana, composing twenty-four districts of various magnitudes, divided, as in ancient times, and with the primitive appellations, into portions tantamount to the tythings and hundreds of England, the division from time immemorial amongst the Hindus*. From these and the commercial duties† a revenue was derived sufficient for the comforts, and even the dignities of the prince and his court, and promising an annual increase in the ratio of good government but profusion scattered all that industry and ingenuity could collect, the artificial wants of the prince perpetuated the real necessities of the peasant, and this, it is to be feared, will continue till the present generation shall sleep with their forefathers

Abstract of the Fiscal Revenues of Mewar in the years 1818-19-20-21-22,

Spring harvest of 1818	Rs	40,000	
Ditto 1819		4,51,281	
Ditto 1820		6,59,100	
Ditto 1821		10,18,478	The active superintendence of the British Agent being almost entirely withdrawn
Ditto 1822		9,36,640	

Abstract of Commercial Duties included in the above

In 1818	Nominal	
1819	Rs. 96,683	
1820	1,65,108	
1821	2,20,000	Farmed for three years from 1822, for 7,50,000 rupees, which was assigned by the Rana for the liquidation of tribute fallen in arrears
1822	2,17,000	

There are sources of wealth in Mewar yet untouched, and to which her princes owe much of their power. The tin mines of Jawara and Dureeba alone, little more than half a century ago, yielded above three lacs annually; besides rich copper mines in various parts. From such, beyond a doubt, much of the wealth of Mewar was extracted, but the mines are now dead, and the mines filled with water. An attempt was made to work them, but it was so unprofitable that the design was soon abandoned.

Nothing will better exemplify the progress of prosperity, than the comparative population of some of the chief towns before and after four years of peace

No of houses in 1818	No of houses in 1822
Oodipur 3 500	10,000
Bhilwara not one	2,700
Poorh 200	1,200
Mandel 80	400
Gosoonda 60	350

The feudal lands, which were then double the fiscal, did not exhibit the like improvement, the merchant and cultivator residing thereon not having the same certainty of reaping the fruits of their industry still

derived from them and money payments three times the amount were adjudged to them. They were gainers by this arrangement, and were soon loaded with jewels and ornaments, but the numerous train of harpies who cheated them and abused the poor ryot, were eternally at work to defeat all such beneficial schemes, and the counteraction of the intrigues was painful and disgusting.

* Menu ordains the division into tens, hundred, and thousands

† Farmed for the ensuing three years from 1822, for seven lacs of rupees

‡ In S 1816, Jawara yielded Rs 222,000 and Dureeba Rs 80,000. The tin of these mines contains a portion of silver

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1820			1,65,108	
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1822			2,17,000	

There are sources of wealth in Mewar yet untouched, and to which her princes owe much of their power. The tin mines of Jawara and Dureeba alone, little more than half a century ago, yielded above three lacs annually; besides rich copper mines in various parts. From such, beyond a doubt, much of the wealth of Mewar was extracted, but the mines are now dead, and the mines filled with water. An attempt was made to work them, but it was so unprofitable that the design was soon abandoned.

Nothing will better exemplify the progress of prosperity, than the comparative population of some of the chief towns before and after four years of peace

No of houses in 1818	No of houses in 1822
Oodipur	3 500
Bhilwara	not one
Poorh	200
Mandel	80
Gosoonda	60
	10,000
	2,700
	1,200
	400
	350

The feudal lands, which were then double the fiscal, did not exhibit the like improvement, the merchant and cultivator residing thereon not having the same certainty of reaping the fruits of their industry still

derived from them and money payments three times the amount were adjudged to them. They were gainers by this arrangement, and were soon loaded with jewels and ornaments, but the numerous train of hangers who cheated them and abused the poor ryot, were eternally at work to defeat all such beneficial schemes, and the counteraction of the intrigues was painful and disgusting.

* Menu ordains the division into tens, hundred, and thousands

† Farmed for the ensuing three years from 1822, for seven lacs of rupees

‡ In S 1816, Jawara yielded Rs 222,000 and Dureeba Rs 80,000. The tin of these mines contains a portion of silver

The Sixteen chief Nobles of Mewar, their Titles, Names, Clans, Tribes, Estates, number of Villages in each, and their Value

Title	Names	Clan	Tribe	Estate	Number of Villages	Value A D 1760	REMARKS
Raj	Chundun Sing	Jhala	Jhala	Sadri	127	100,000	These estates are all diminished one-half in nominal account, and their revenues still more
Rao	Piatip Sing	Chohan	Chohan	Baidia	80	100,000	
Rao	Mokun Sing	Chohan	Chohan	Kotario	65	80,000	
Rawut	Padma Sing	Chondawut	Seesodia	Saloombia	85	84,000	
Thacoor	Zotawur Sing	Mantea	Rahtore	Ganora	100	100,000	Would realize this if cultivated
							This chief ceases to be one of the 16 since the Rana lost the province of Godwa
Rao	Kesudas	—	Piama	Byolla	40	45,000	Would realize this if cultivated
Rawut	Gokuldas	Sangawut	Seesodia	Deoguh	125	80,000	Would realize more if cultivated
							This includes usurpations—now seized by Sindhia The estate would realize 70,000 if cultivated
Rawut	Maha Sing	Megawut	Seesodia	Beygoo	150	200,000	Would realize two thirds if cultivated
							Ditto
Raj	Kahan Sing	Jhala	Jhala	Dailwana	125	100,000	Would realize this if cultivated
Rawut	Salm Sing	Jugawut	Seesodia	Amait	60	60,000	Would realize half if cultivated
Raj	Chutteh Sal	Jhala	Jhala	Gogoonda	50	50,000	Would realize this if cultivated
Rawut	Futeh Sing	Sarangdeote	Seesodia	Kanorh	50	95,000	Would realize this if cultivated
Maharaja	Zotawur Sing	Suktawut	Seesodia	Bheendur	64	64,000	Ditto
Thacoor	Jeyt Sing	Mantea	Rahtore	Bednoie	80	80,000	
Rawut	Salm Sing	Suktawut	Seesodia	Bansi	40	40,000	These chiefs have lost all their influence and half their estates
Rao	Soorajmul	Chohan	Chohan	Paisoli	40	40,000	
Rawut	Kesuri Sing	Kishenawut	Seesodia	Bhynsror	60	60,000	These chiefs have taken rank on the depression of the above—they never appear at court on the same day
Rawut	Jowan Sing	Kishenawut	Seesodia	Korabui	35	35,000	

Total number and estimated value of their estates sixty years ago, omitting Bhynsror and Korabui, then enrolled in the second grade of chieftains } 1,181 13,10,000

Note—The inferior grades possessed estates to a still larger amount, conjointly yielding a revenue of thirty lacks of rupees, and as each thousand rupee of estate furnished on emergency three horses completely equipped, the feudal interest could supply nine thousand horse besides foot, of which they make little account.

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Thacoor	Zorawur Sing	Mautea	Rahtore	Ganora	100	100,000	Would realize this if cultivated
Rao	Kesudas	—	Pramai	Byolli	40	45,000	This chief ceases to be one of the 16 since the Rana lost the province of Godwai
Rawat	Gokuldas	Sangawut	Seesodia	Deoguh	125	80,000	Would realize this if cultivated
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Mabrara	Zorawur Sing	Suktawut	Seesodia	Bheendur	64	64,000	Would realize this if cultivated
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The Brahmins, Sanyasis, and Gosaens, are not behind those professional flatterers, the Bards, and many a princely name would have been forgotten but for the record of the gift of land. In Mewar, the lands in *sahsun*, or religious grants, amount in value to *one-fifth* of the revenue of the state, and the greater proportion of these has arisen out of the prodigal mismanagement of the last century. The dilapidated state of the country, on the general pacification in A.D. 1818, afforded a noble opportunity to redeem in part these alienations, without the penalty of denunciation attached to the resumer of sacred charities. But death, famine, and exile, which had left but few of the grantees in a capacity to return and re-occupy the lands, in vain coalesced to restore the fisc of Mewar. The Rana dicaded a "*sixty thousand years' residence in hell*," and some of the finest land of his country is doomed to remain unproductive. In this predicament is the township of Mynar, with 50,000 bighahs (16,000 acres), which with the exception of a nook where some few have established themselves, claiming to be descendants of the original holders, are condemned to sterility, owing to the agricultural proprietors and the rent-receiving Brahmins being dead, and apathy united to superstition admits their claims without inquiry.

The antiquary, who has dipped into the records of the dark period in European church history, can have ocular illustration in Rajasthan of traditions which may in Europe appear questionable. The vision of the Bishop of Orleans* who saw Charles Martel in the depths of hell, undergoing the tortures of the damned, for having stripped the churches of their possessions, "thereby rendering himself guilty of the sins of all those who had endowed them," would receive implicit credence from every Hindu, whose ecclesiastical economy might both yield and derive illustration from a comparison, not only with that of Europe, but with the more ancient Egyptian and Jewish systems, whose endowments, as explained by Moses and Ezekiel, bear a strong analogy to his own. The disposition of landed property in Egypt, as amongst the ancient Hindus, was immemorially vested in the cultivator, and it was only through Joseph's ministry in the famine, that "the land became

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the Jat proprietor, and desired him to make over to him the patch of land. The latter coolly replied that he would give him all the prince had a right to, namely the tax. The Brahmin threatened to spill his own blood if he did not obey the command, and gave himself a gash in a limb but the Jat was inflexible, and declared that he would not surrender his patrimony (*bapota*) even if he slew himself. In short, the *ryot* of Mewar would reply, even to his sovereign, if he demanded his field, in the very words of Naboth to Ahab, king of Israel, when he demanded the vine-yard contiguous to the palace: "The lord forbid it to me that I should give the *inheritance of my fathers* unto thee"

But the tythes, and other small and legally established rights of the hierarchy, are still religiously maintained. The village temple and the village priest are always objects of veneration to the industrious husbandman, of whom superstitious acts more powerfully than on the bold marauding Rajpoot, who does not hesitate to demand *salvamenta* (*rehual*) from the lands on Kaniya or Eklinga. But the poor *ryot* of the nineteenth century of Vicrama has the same fears as the peasants of Charlemagne, who were made to believe that the ears of corn found empty had been devoured by infernal spirits, reported to have said they owed their feast to the non-payment of tythes†

The political influence of the Brahmins is frequently exemplified in cases alike prejudicial to the interests of society and the personal welfare of the sovereign. The latter is often surrounded by lay-Brahmins as confidential servants, in the capacities of butler, keeper of the wardrobe, or seneschal,‡ besides the *Guru* or domestic chaplain, who to the duty of ghostly comforter sometimes joins that of astrologer and physician, in which case God help the prince!§ These *Gurus* and *Purohits*, having the education

* These worshippers of God and Mammon, when threats fail, have recourse to maiming and even destroying themselves, to gain their object. In 1820, one of the confidential servants of the Rana demanded payment of the petty tax called *gugri*, of one rupee on each house, from some Brahmins who dwelt in the village, and which had always been received from them. They refused payment, and on being pressed, four of them stabbed themselves mortally. Their bodies were placed upon biers, and funeral-rites withheld till punishment should be inflicted on the priest killer. But for once superstition was disregarded, and the rights of the Brahmins in this community were resumed. See *Appendix* to this part, No I

† Mais le bas peuple n'est guere capable d'abandonner ses interets par des exemples. Le synode de Francfort lui presenta un motif plus pressant pour payer les dimes. On y fit un capitulaire dans lequel il est dit que, dans la derniere famine, on avoit trouve les epis de ble vides, qu'ils avoient ete devores par les demons, et qu'on avoit entendu leurs voix qui reprochoient de n'avoir pas paye la dime et, en consequence, il fut ordonne a tous ceux qui tenoient les biens ecclesiastiques de payer la dime, et, en consequence encore, on l'ordonna a tous. *L'Esp. et des Lois*, livre xxxi chap. xii

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There is no being more aristocratic in his ideas than the secular Brahmin or priest, who deems the bare name a passport to respect. The *Kulin* Brahmin of Bengal piques himself upon this title of nobility granted by the last Hindu king of Canouj (whence they migrated to Bengal), and in virtue of which his alliance in matrimony is courted. But although Menu has imposed obligations towards the Brahmin little short of adoration these are limited to the "learned in the Vedas" he classes the unlearned Brahmin with "an elephant made of

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are the Rajpoot states influenced · yet let the reader check any rising feeling of contempt for Hindu legislation, and cast a retrospective glance at the page of European church-history, where he will observe in the time of the most potent of our monarchs that the clergy possessed *one-half* of the soil ·* and the chronicles of France will shew him Charlemagne on his death-bed, bequeathing *two-thirds* of his domains to the church, deeming the remaining third sufficient for the ambition of four sons. The same dread of futurity, and the hope to expiate the sins of a life, at its close, by gifts to the organs of religion, is the motive for these unwise alienations, whether in Europe or in Asia. Some of these establishments, and particularly that at Nathdwara, made a proper use of their revenues in keeping up the *Sudda Birt*, or perpetual charity, though it is chiefly distributed to religious pilgrims · but among the many complaints made of the misapplication of the funds, the diminution of this hospitable right is one; while, at other shrines, the avarice of the priests is observable in the coarseness of the food dressed for sacrifice and offering.

Besides the crown-grants to the greater establishments, the Brahmins received petty tythes from the agriculturist, and a small duty from the trader, as *mappa* or metage, throughout every township, corresponding with the scale of the village-chapel. An inscription found by the author at the town of Palode,† and dated nearly seven centuries back, affords a good specimen of the claims of the village priesthood. The following are among the items. The *seerano*, or a *seer*, in every *maund*, being the fortieth part of the grain of the *oonalu*, or summer-harvest, the *kurpa* or a bundle from every sheaf of the autumnal crops, whether *mukha* (Indian corn), *lajra* or *joar* (maize), or the other grains peculiar to the season ‡

They also derive a tythe from the oil-mill and sugar-mill, and receive a *khansa* or platter of food on all rejoicings, as births, marriages, &c. with *churane*, or the right of pasturage on the village common, and where they have become possessed of landed property they have *hulmoh*, or unpaid labour in man, beasts and implements, for its culture. an exaction well known in Europe as one of the detested *corvees* of the feudal system of France,§ the abolition of which was the sole boon the English husbandman obtained by the charter of Runymede. Both the chieftain and the priest exact *hulmoh* in Rajasthan; but in that country it is mitigated, and abuse is prevented, by a sentiment unknown to the feudal despot of the middle ages of Europe, and which, though difficult to define, acts imperceptibly, having its source in accordance of belief, patriarchal manners, and clannish attachments.

I shall now briefly consider the privileges of the Saivas and Jains the orthodox and heterodox sects of Mewar, and then proceed to those of Vishnu, whose warship is the most prevalent in these countries, and which I am inclined to regard as of more recent origin.

Mahadeva, or Iswara, is the tutelary divinity of the Rajpoots in Mewar; and from the early annals of the dynasty appears to have been, with his consort Isani, the sole object of *Gehlote* adoration. Iswara is adored under

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† See Appendix to this Part, No. III

‡ Each bundle consists of a specified number of ears, which are roasted and eaten in the unripe state with a little salt

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the flowers of which are acceptable to the deity, especially the *linér* or oleander, which grows in great luxuriance on the Aravali Groves of bamboo and mango were formerly common, according to tradition, but although it is deemed sacrilege to thin the groves of Bal,* the bamboo has been nearly destroyed there are, however, still many trees sacred to the deity scattered around. It would be difficult to convey a just idea of a temple so complicated in its details. It is of the form commonly styled pagoda, and, like all the ancient temples of Siva, its *sikra*, or pinnacle, is pyramidal. The various orders of Hindu sacred architecture are distinguished by the form of the *sikra*, which is the portion springing from and surmounting the perpendicular walls of the body of the temple. The *sikra* of those of Siva is invariably pyramidal, and its sides vary with the base, whether square or oblong. The apex is crowned with an ornamental figure, as a sphynx, an urn, a ball, or a lion, which is called the *kullus*. When the *sikra* is but the frustum of a pyramid, it is often surmounted by a row of lions, as at Bijolli. The fane of Eklinga is of white marble and of ample dimensions. Under an open-vaulted temple supported by columns, and fronting the four-faced divinity, is the brazen bull Nanda, of the natural size, it is cast, and of excellent proportions. The figure is perfect, except where the shot or hammer of an infidel invader has penetrated its hollow flank in search of treasure. Within the quadrangle are miniature shrines, containing some of the minor divinities †. The high priest of Eklinga, like all his order, is doomed to celibacy, and the office is continued by adopted disciples. Of such spiritual descents they calculate sixty-four since the Sage Harita, whose benediction obtained for the Gehlote Rajpoot the sovereignty of Cheetore, when driven from Sauashtra by the Parthians.

The priests of Eklinga are termed Gosaen or Goswami, which signifies 'control over the senses'. The distinguishing mark of the faith of Siva is the crescent on the forehead ‡; the hair is braided and forms a tiara round the head, and with its folds a chaplet of the lotus-seed is often entwined. They smear the body with ashes, and use garments dyed of an orange hue. They bury their dead in a sitting posture, and erect tumuli over them, which are generally conical in form §. It is not uncommon for priestesses to officiate

* See Appendix to this Part, No IV

† In June 1806 I was present at a meeting between the Rana and Sindhua at the shrine of Eklinga. The rapacious Mahratta had just forced the passes to the Rana's capital, which was the commencement of a series of aggressions involving one of the most tragical events in the history of Mewar—the immolation of the Princess Kishna and the subsequent ruin of the country. I was then an *attache* of the British embassy to the Mahratta prince, who carried the ambassador to the meeting to increase his consequence. In March 1818 I again visited the shrine on my way to Oodipni, but under very different circumstances—to announce the deliverance of the family from oppression, and to labour for its prosperity. While standing without the sanctuary, looking at the quadri-form divinity, and musing on the changes of the intervening twelve years, my meditations were broken by an old Rajpoot chieftain, who, saluting me, invited me to enter and adore Baba Adam, 'Father Adam,' as he termed the phallic emblem. I excused myself on account of my boots, which I said I could not remove, and that with them I would not cross the threshold—a reply which pleased him and preceded me to the Rana's court.

‡ Siva is represented with three eyes—hence his title of Trinetha and Trinlochun, the Tri-ophthalmic Jupiter of the Greeks. From the fire of the central eye of Siva is to proceed Pralaya, or the final destruction of the universe: this eye placed vertically, resembling the flame of a taper, is a distinguishing mark on the foreheads of his votaries.

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to Europeans, who take it for granted that they are few and dispersed. To prove the extent of their religious and political power, it will suffice to remark, that the pontiff of the Khartra-gatcha,* one of the many branches of this faith, has 11,000 clerical disciples scattered over India, that a single community, the Ossi or Oswal,† numbers 100,000 families, and that more than half of the mercantile wealth of India passes through the hands of the Jain laity. Rajasthan and Saurashtra are the cradles of the Buddhist or Jain faith, and three out of their five sacred mounts, namely, Abu, Palithana‡ and Girna, are in these countries. The officers of the state and revenue are chiefly of the Jain laity, as are the majority of the bankers, from Lahore to the ocean. The chief magistrate and assessors of Justice, in Oodipur and most of the towns of Rajasthan, are of this sect, and as their voluntary duties are confined to civil cases, they are as competent in these as they are the reverse in criminal cases, from their tenets forbidding the shedding of blood. To this leading feature in their religion they owe their political debasement. For Komarpal, the last king of Anhilwara of the Jain faith, would not march his armies in the rains, from the unavoidable sacrifice of animal life that must have ensued. The strict Jain does not even maintain a lamp during that season, lest it should attract moths to their destruction.

The period of sectarian intolerance is now past, and as far as my observation goes, the ministers of Vishnu, Siva, and Buddha, view each other

* Khartra signifies 'true,' an epithet of distinction which was bestowed by that great supporter of the Buddhists or Jains, Sadraj, king of Anhilwara Putun, on one of the branches (*gatcha*), in a grand religious disputation (*badha*) at that capital in the eleventh century. The celebrated Hemachandra Acharya was head of the *Khartra gatchas*, and his spiritual descendant honoured Oodipur with his presence in his visit to his dioceses in the desert in 1821. My own *Fati* tutor was a disciple of Hemachandra, and his *patravala*, or pedigree, registered his descent by spiritual succession from him.

This pontiff was a man of extensive learning and of estimable character. He was versed in all the ancient inscriptions, to which no key now exists, and decyphered one for me which had been long unintelligible. His travelling library was of considerable extent, though chiefly composed of works relating to the ceremonies of his religion, it was in the charge of two of his disciples remarkable for talent, and who, like himself, were perfectly acquainted with all these ancient characters. The pontiff kindly permitted my *Fati* to bring for my inspection some of the letters of invitation written by his flocks in the desert. These were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikaner represented that city, in one division of which was the school or college of the Jains, where the *Fatis* were all portrayed at their various studies. In another part, a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his *cortege* advancing in the distance. To shew the respect in which these high priests of the Jains are held, the princes of Rajpootana invariably advance outside the walls of their capital to receive and conduct them to it—a mark of respect paid only to princes. On the occasion of the high priest of the *Khartras* passing through Oodipur, as above alluded to, the Rana received him with every distinction.

† So called from the town of Ossa, in Marwar.

‡ Palithana, or 'the abode of the Pali,' is the name of the town at the foot of the sacred mount Satrunjya (signifying '*victorious over the foe*'), on which the Jain temples are sacred to Budhswara, or the '*Lord of the Buddhists*.' I have little doubt that the name of Palithana is derived from the pastoral (*pali*) Scythic invaders bringing the Buddhist faith in their train—a faith which appears to me not indigenous to India. Palestine, which, with the whole of Syria and Egypt, was ruled by the Yksos or Shepherd-kings, who for a season expelled the old Coptic race, may have had a similar import to the *Palithana* founded by the Indo-Scythic Pali. The author visited all these sacred mounts,

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The edicts Nos VI and VII, engraved on pillars of stone in the towns of Rasmi and Bakiol, further illustrate the scrupulous observances of the Rana's house towards the Jains, where, in compliance with their peculiar doctrine, the oil-mill and the potter's wheel suspend their revolutions for the four months in the year when insects most abound. Many others of a similar character could be furnished, but these remarks may be concluded with an instance of the influence of the Jains on Rajpoot society, which passed immediately under the author's eye. In the midst of a sacrifice to the god of war, when the victims were rapidly falling by the scymitar, a request preferred by one of them for the life of a goat or a buffalo on the point of immolation, met instant compliance, and the animal, become *amra* or immortal, with a garland thrown round his neck, was led off in triumph from the blood-stained spot.

NATHDWAR.—This is the most celebrated of the fanes of the Hindu Apollo. Its etymology is 'the portal (*dwarā*) of the god' (*nath*), of the same import as his more ancient shrine of Dwaricat at the 'world's end'. Nathdwara is twenty-two miles NNE of Oodipur, on the right bank of the Bunas. Although the principal resort of the followers of Vishnu, it has nothing very remarkable in its structure or situation. It owes its celebrity entirely to the image of Crishna, said to be the same that has been worshipped at Mathura ever since his deification, between eleven and twelve hundred years before Christ. As containing the representative of the mildest of the gods of Hind, Nathdwara is one of the most frequented places of pilgrimage, though it must want that attraction to the classical Hindu which the caves of Gaya, the shores of the distant Dwaricat, or the pastoral Vrij§ the place

* See *Appendix* to this article.

† Dwaricat is at the point called Juggut Koont, of the Saurashtra peninsula. *Ca* is the mark of the genitive case. *Dwaricat-Nath* would be the gate of the god.

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§ With Mathura, as a centre and a radius of eighty miles, describe a circle all within it is Vrij, which was the seat of whatever was refined in Hinduism, and whose language, the Vrij-blasha, was the purest dialect of India. Vrij is tantamount to the land of the Surasen, derived from Sursen, the ancestor of Crishna, whose capital, Surpur, is about fifty miles south of Mathura on the Yamuna (Jumna). The remains of this city (Surpur) the author had the pleasure of discovering. The province of the Sursen or Surasen, is defined by Menu, and particularly mentioned by the historians of Alexander

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“From Samarcand by Oxus, Temir’s throne,
“Down to the golden Chersonese,”

who find abundant shelter from the noontide blaze in the groves of tamarind, peepul, and semul,† where they listen to the mystic hymns of Jaydeva. Here those whom ambition has cloyed, superstition unsettled, satiety disgusted, commerce ruined, or crime disquieted, may be found as ascetic attendants on the mildest of the gods of India. Determined upon renouncing the world, they first renounce the ties that bind them to it, whether family, friends, or fortune, and placing their wealth at the disposal of the deity, stipulate only for a portion of the food dressed for him, and to be permitted to prostrate themselves before him till their allotted time is expired. Here no blood-stained sacrifice scares the timid devotee, no austerities terrify, or tedious ceremonies fatigue him, he is taught to cherish the hope that he has only to ask for mercy in order to obtain it, and to believe that the compassionate deity who guarded the lapwing’s nest‡ in the midst of myriads of combat-

* See *Appendix* to this Part, No. VIII.

† The cotton tree, which grows to an immense height.

‡ Whoever has unhooded the falcon at a lapwing, or even scared one from her nest, need not be told of its peculiarly distressing scream, as if appealing to sympathy. The allusion here is to the lapwing scared from her nest, as the rival armies of the Curus and Pandus joined in battle, when the compassionate Krishna taking from an elephant’s neck a war-bell (*vara ghanta*), covered the nest, in order to protect it. When majority of the feudal nobles of Malwar became self-exiled, to avoid the almost demoniac fury of their sovereign, since his alliance with the British government, Anar Sing, the chief of Ahore, a fine specimen of the Rahtore Rajpoot, brave, intelligent, and amiable, was one day lamenting, that while all India was enjoying tranquillity under the shield of Britain, they alone were suffering from the caprice of a tyrant, concluding a powerful appeal to my personal interposition with the foregoing allegory, and observing on the beauty of the office of mediator. “You are all powerful,” added he, “and we may be of little account in the grand scale of affairs, but Krishna condescended to protect even the lapwing’s egg in the midst of battle.” This brave man knew my anxiety to make the peace with their sovereign, and being acquainted with the allegory, I replied with some fervour in the same strain, “Would to God, Thakoor Sahib, I had the *vara-ghanta* to protect you. The effect was instantaneous, and the eye of this mainly chieftain, who had often fearlessly encountered the foe in battle, filled with tears as, holding out his hand; he said, “At least you listen to our griefs, and speak the language of

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The extension of the sanctuary beyond the vicinage of the shrine became a subject of much animadversion, and in delegating judicial authority over the whole of the villages in the grant to the priests, the Rana committed the temporal welfare of his subjects to a class of men not apt to be lenient in the collection of their dues, which not unfrequently led to bloodshed. In alienating the other royalties, especially the transit duties, he was censured even by the zealots. Yet however important such concessions, they were of subordinate value to the rights of sanctuary, which were extended to the whole of the towns in the grant, thereby multiplying the places of refuge for crime, already too numerous.

In all ages and countries the rights of sanctuary have been admitted, and however they may be abused, their institution sprung from humane motives. To check the impulse of revenge and to shelter the weak from oppression are noble objects, and the surest test of a nation's independence is the extent to which they are carried. From the remotest times *sirna* has been the most valued privilege of the Rajpoots, the lowest of whom deems his house a refuge against the most powerful. But we merely propose to discuss the sanctuary of holy places, and more immediately that of the shrine of Kaniya. When Moses, after the Exodus, made a division of the lands of Canaan amongst the Israelites, and appointed "six cities to be the refuge of him who had slain unwittingly, from the avenger of blood,"‡ the intention was not to afford facilities for eluding justice, but to check the hasty impulse of revenge for the slayer was only to be protected "until he stood before the congregation for judgment, or until the death of the high-priest," which event appears to have been considered as the termination of revenge. The infraction of political sanctuary (*sirna tooirna*) often gives rise to the most inveterate feuds and its abuse by the priests is highly prejudicial to society. Moses appointed but six cities of refuge to the whole Levite tribe, but the

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§ See *Appendix* to this paper.

‡ Numbers, chap xxxv v 11, 12, ps IX and X

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law of Athens analogous to the Moab and Joshua, chap xx v 6. There was an ancient should fly the country for a year, &c., by which he who committed "*chance medley*," relatives of the deceased. The custom which his relatives made satisfaction to the which could not be violated was. The Greeks had *asyla* for every description of criminals, disregard to the sanctuary of without infamy. Gibbon gives a memorable instance of king Theodoric, who divided the Julian in Auvergne, by the soldiers of the Frank impiety not only unsanctifying the spoils of the altar, and made the priests captives and offenders, the restoration of the plunder, and the extension of the right of sanctuary five miles round the sepulchre of the martyr.

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It is with heartfelt satisfaction I have to record, from the authority of a gentleman who has dwelt amongst the *Indians* of Astracan, that distance from their ancient abodes has not deteriorated their character for uprightness. Mr Mitchell, from whose knowledge of Oriental languages the Royal Asiatic Society will some day derive benefit, says, that the reputation of these Hindu colonists, of whom there are about five hundred families, stands very high, and that they bear a preference over all the merchants of other nations settled in this great commercial city.

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A distinction is made between the grants to the temple and those for the personal use of the pontiff, who at least affects never to apply any portion of the former to his own use, and he can scarcely have occasion to do so but when from the stores of Apollo could be purchased the spices of the isles, the fruits of Persia, and the brocades of Guzerat, we may indulge our scepticism in questioning this forbearance, but the abuse has been rectified, and traffic banished from the temple. The personal grant (Appendix, No XI) to the high priest ought alone to have sufficed for his household expenditure, being twenty thousand rupees per annum, equal to £10,000 in Europe. But the ten thousand towns of Mewar, from each of which he levied a crown, now exist only in the old rent-roll, and the heralds of Apollo would in vain attempt to collect their tribute from two thousand villages.

The Appendix No. XII, being a grant of privileges to a minor shrine of Kaniya, in his character of *mooral* or 'flute-player,' contains much information on the minutiae of benefactions, and will afford a good idea of the nature of these revenues.

The predominance of the mild doctrines of Kaniya over the dark rites of Siva, is doubtless beneficial to Rajpoot society. Were the prevention of female immolation the sole good resulting from their prevalence, that alone would conciliate our partiality, a real worshipper of Vishnu should forbid his wife following him to the pyre, as did recently the Boondi prince. In fact, their tenderness to animal life is carried to nearly as great an excess as with the Jains, who shed no blood. Celibacy is not imposed upon the priests of Kaniya, as upon those of Siva. On the contrary, they are enjoined to marry, and the priestly office is hereditary by descent. Their wives do not burn, but are committed, like themselves, to the earth. They inculcate tenderness towards all beings, though whether this feeling influences the mass, must depend on the soil which receives the seed, for the outward ceremonies of religion cost far less effort than the practice of essentials. I have often smiled at the incessant aspirations of the Macchiavelli of Rajasthan, Zalim Sing, who, while he ejaculated the name of the god as he told his beads, was inwardly absorbed by mundane affairs, and when one word would have prevented a civil war, and saved his reputation from the stain of disloyalty to his prince, he was, to use his own words, "at fourscore years and upwards, laying the foundation for another century of life." And thus it is with the prince of Mewar, who esteems the life of a man or a goat of equal value when prompted by revenge to take it. Hope may silence the reproaches of conscience, and gifts and ceremonies may be deemed atonement for a deviation

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the capital of the Yadus,* we know not, but we may assume that the first gave his name to the region around Mathura, described by Arrian as the country of the Suraseni. Alexander was in India probably about eight centuries after the deification of Crishna, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamuna correspond very closely with those of the Yadus of this distant period, and combined with what Arrian says of the origin of the Pandus, it appears indisputable that the descendants of this powerful branch of the Yadus ruled on the Yamuna when the Macedonian erected the altars of Greece on the Indus. That the personage whose epithets of Crishna-Sham designate his colour as '*the Black Prince*,' was in fact a distinguished chief of the Yadus, there is not a shadow of doubt, nor that after his death, they placed him among the gods as an incarnation of Vishnu or the Sun, and from this period we may deduce the Hindu nation of their Trinity. Arrian enumerates the names of *Budæus* and *Cradevas* amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the *Puranas*, for we can have little hesitation in affirming these to be Buddha and Cirostdeva, ancestors of Crishna, and that "Mathoras and Chisobaras, the chief cities of the Suraseni," are the Mathura and Surpur occupied by the descendants of Suisen. Had Arrian afforded as many hints for discussing the analogy between the Hindu and Grecian Apollos as he has for the Hercules of Thebes and India, we might have come to a conclusion that the three chief divinities† of Egypt, Greece, and India, had their altars first erected on the Indus, Ganges, and Jumna.

The earliest objects of adoration in these regions were the sun and moon whose names designated the two grand races, Surya, and Chandra or Indu-

"Twenty-five years of the *Dvapari* (the brazen age) were yet unexpired, when the incarnation (*avatari*) of Sri Crishna took place. Of these, eleven were passed at Gokul, (a) and fourteen at Mathura. There he used to manifest himself personally, especially at Govardhun. But when the *Kaligug* (the iron age) commenced, he retired to Dwarka, an island separated by the ocean from Bharatkund, (b) where he passed a hundred years before he went to heaven. In Samvat 937 (A D 881) God decreed that the Hindu faith should be overturned, and that the Turishka (c) should rule. Then the *jizma*, or capitation tax was inflicted on the head of the Hindu. Their faith also suffered much from the Jains and the various infidel (*assura*) sects which abounded. The Jains were so hostile, that Bramha manifested himself in the shape of Sancara Acharya who destroyed them and their religion at Benares. In Guzerat by their magic, they made the moon appear at Anavus (d). Sancara foretold to its prince Sid Raj, (e) the flood then approaching, who escaped in a boat and fled to Thodri, on which occasion all the Vedyas (f) (magicians) in that country perished.

(a) A small town and island in the Jumna, below Mathura. Hence one of Crishna's titles is Gokul Nath, 'Lord of Gokul.'

(b) The channel which separates the island of Dwarka from the main land is filled up, except in spring tides. I passed it when it was dry.

(c) We possess no record of the invasion of India in A D 881 by the Turki tribes, half a Century after Mahmoud's expedition from Zabulistan against Caetore, in the reign of Rawul Khoman.

(d) Theides of the month, when the moon is obscured.

(e) He ruled Samvat 1151 (A D 1095) to S 1201 (A D 1145).

(f) Still used as a term of reproach to the Jains and Buddhists, in which, and other points as *Ar* (the foe, qu *Ar*?) they bear a strong resemblance to the followers of the Arian Zerdusht, or Zoroaster. Amongst other peculiarities, the ancient Persian fire-worshipper, like the present Jain, placed in a bandage over the mouth while worshipping.

* For an account of the discovery of the remains of this ancient city, see *Transact. of the Royal Asiatic Society*, vol 1 p 314.

† Hercules, Mercury, and Apollo, *Balaram*, *Buddha*, and *Kanya*.

the capital of the Yadus,* we know not, but we may assume that the first gave his name to the region around Mathura, described by Arrian as the country of the Suraseni. Alexander was in India probably about eight centuries after the dedication of Crishna, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamuna correspond very closely with those of the Yadus of this distant period, and combined with what Arrian says of the origin of the Pandus, it appears indisputable that the descendants of this powerful branch of the Yadus ruled on the Yamuna when the Macedonian erected the altars of Greece on the Indus. That the personage whose epithets of Crishna-Sham designate his colour as '*the Black Prince*,' was in fact a distinguished chief of the Yadus, there is not a shadow of doubt, nor that after his death, they placed him among the gods as an incarnation of Vishnu or the Sun, and from this period we may deduce the Hindu nation of their Tinity. Arrian enumerates the names of *Budæus* and *Cradevas* amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the *Puranas*, for we can have little hesitation in affirming these to be Buddha and Ciosht-deva, ancestors of Crishna, and that "Mathoras and Clisobaras, the chief cities of the Suraseni," are the Mathura and Suipur occupied by the descendants of Suisen. Had Arrian afforded as many hints for discussing the analogy between the Hindu and Grecian Apollos as he has for the Hercules of Thebes and India, we might have come to a conclusion that the three chief divinities† of Egypt, Greece, and India, had their altars first erected on the Indus, Ganges, and Jumna.

The earliest objects of adoration in these regions were the sun and moon whose names designated the two grand races, Surya, and Chandra or Indu-

"Twenty-five years of the *Dvapari* (the brazen age) were yet unexpired, when the incarnation (*avatari*) of Sri Crishna took place. Of these, eleven were passed at Gokul, (a) and fourteen at Mathura. There he used to manifest himself personally, especially at Goverdhan. But when the *Kaligug* (the iron age) commenced, he retired to Dwarica, an island separated by the ocean from Bharatkund, (b) where he passed a hundred years before he went to heaven. In Samvat 937 (A D 881) God decreed that the Hindu faith should be overturned, and that the Turishka (c) should rule. Then the *jizana*, or capitation tax was inflicted on the head of the Hindu. Their faith also suffered much from the Jains and the various infidel (*assura*) sects which abounded. The Jains were so hostile, that Bramha manifested himself in the shape of Sancaia Acharya who destroyed them and their religion at Benares. In Guzerat by their magic, they made the moon appear at Amavasy (d). Sancaia foretold to its prince Sid Raj, (e) the flood then approaching, who escaped in a boat and fled to Thodit, on which occasion all the Vedyas (f) (magicians) in that country perished.

(a) A small town and island in the Jumna, below Mathura. Hence one of Crishna's titles is Gokul Nath, 'Lord of Gokul.'

(b) The channel which separates the island of Dwarica from the main land is filled up, except in spring tides. I passed it when it was dry.

(c) We possess no record of the invasion of India in A D 881 by the Turki tribes, half a Century after Mahmoun's expedition from Zabulistan against Caectore, in the reign of Rawul Khoman.

(d) Theides of the month, when the moon is obscured.

(e) He ruled Samvat 1151 (A D 1095) to S 1201 (A D 1145).

(f) Still used as a term of reproach to the Jains and Buddhists, in which, and other points as *Ari* (the foe, qu *Aria*?) they bear a strong resemblance to the followers of the Arian Zeidusht, or Zoroaster. Amongst other peculiarities, the ancient Persian fire-worshipper, like the present Jain, placed in a bandage over the mouth while worshipping.

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crook, and on particular days tending the flocks† As Muralidhara, or the 'fluttholder,' Kaniya is the god of music, and in giving him the shepherd's reed instead of the *vina* or lyre, we may conjecture that the simple bamboo (*bhans*) which formed the first flute (*bhanshi*) was in use before the *chatarā*,‡ the Grecian *Cithara*,§ the first invented lyre of Apollo. Thus from the six-wired instrument of the Hindus we have the Greek *cithera*, the English *cithern*, and the Spanish *guitar* of modern days. The Greeks, following the Egyptians, had but six notes, with their lettered symbols and it was reserved for the Italians to add a seventh. Guido Aretine, a monk in the thirteenth century, has the credit of this. I however believe the Hindus numbered theirs from the heavenly bodies the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn,—hence they had the regular octave, with its semitones and as, in the pruriency of their fancy, they converted the ascending and descending notes into *grahas*, or planetary bodies, so they may have added them to the harmonious numbers, and produced the *no-rāgini*, their *nine* modes of music. Could we affirm that the hymns composed and set to music by Jaydeva, nearly three thousand years ago, and still chaunted in honour of the Apollo of Vriji, had been handed down with the sentiments of these mystic compositions (and Sir W. Jones sanctions the idea, we should say, from their simplicity, that the musicians that age had only the diatonic scale, but we have every reason to believe, from the very elaborate character of their written music, which is painful and discordant to the ear from its minuteness of subdivision, that they had also the chromatic scale, said to have been invented by Timotheus in the time of Alexander, who might have carried it from the banks of the Indus. In the mystic dance, the *Ras-mandala*, yet imitated on the annual festival sacred to the sun god Hari, he is represented with a radiant crown in a dancing attitude, playing on the flute to the nymphs encircling him, each holding a musical instrument

"In song and dance about the sacred hill,
 "Mystical dance, which yonder starry sphere
 "Of planets, and of fixed, in all her wheels
 "Resembles nearest, mazes intricate,
 "Eccentric, interwolved, yet regular
 "Then most, when most irregular they seem,
 "And in their motions harmony divine
 "So smooths her charming tones, that God's own ear
 "Listens delighted"

Milton *Book V* 155

These nymphs are also called the *no-rāgini*, from *rāga*, a mode of song over

† When I heard the octogenarian ruler of Kotah ask his grandson, "Bappa Lal, 'have you been tending the cows to day?" my surprise was converted into pleasure on the origin of the custom being thus classically explained.

‡ From *cha*, 'six,' and *ta*, 'a string or wire.'

§ Strabo says, the Greeks consider music as originating from Thrace and Asia, of which countries were Orpheus, Musæus, and that others "who regard all Asia as far as India, as a country sacred to *Dionysus* (Bacchus), attribute to that country the invention of nearly all the science of Music. We perceive them sometimes describing the *cithara* of the Asiatic and sometimes applying to flutes the epithet of Phrygian. The names of certain instruments, such as the *nabla* and others likewise, are taken from barbarous tongues." Thus "*nabla* of Strabo is possibly the *tabla*, the small tabor of India. If Strabo took his orthography from the Persian or Arabic, a single point would constitute the difference between the *N* (*Nu*) and the *T* (*Tè*)

* An account of the state of musical science amongst the Hindus of early ages, and a comparison between it and that of Europe, is yet a desideratum in oriental literature. From what we already know of the science it appears to have attained a theoretical precision yet unknown to Europe, and that, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music and the children

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"impassioned grief " Woe is me ! she feels a sense of injured honour, and
 "has departed in wiath How will she conduct herself? How will she express
 "her pain in so long a separation? What is wealth to me? What are numerous
 "attendants? What the pleasures of the world? How can I invite thee to
 "return? Grant me but a sight of thee, oh ! lovely Radha, for my passion
 "torments me. O God of love ! mistake me not for Siva Wound me not
 "again I love already but too passion-ately, yet have I lost my beloved
 "Briace not thy bow, thou conqueror of the world ! My heart is already pierced
 "by arrows from Radha's eyes, blackend keen as those of the antelope"

Radha relents and sends a damsel in quest of Hori, whom she finds in a
 solitary arbour on the banks of the Yamuna She describes her mistress as
 animated by the same despair which controls him.

"Her face is like a water-lily veiled in the dew of tears, and her eyes are
 "as moons eclipsed She draws thy picture and worships it, and at the close
 "of every sentence exclaims, 'O Madhava, at thy feet am I fallen !' Then she
 "'figures, thee standing before her she sighs, she smiles she mourns, she
 "weeps Her abode, the forest—herself through thy absence is become a
 "timid doe, and love is the tiger who springs on her, like Yama, the genius of
 "death So emaciated is her beautiful body, that even the light garland
 "which waves over her bosom is a load The palm of her hand supports her
 "aching temple, motionless as the crescent rising at eve Thus, O divine
 "healer, by the nectar of thy love must Radha be restored to health, and if
 "thou refusest, thy heart must be harder than the thunder-stone"*

The damsel returns to Radha and reports the condition of Hori, mourning
 her absence. "Even the hum of the bee distracts him Misery sits fixed in
 "his heart, and every returning night adds anguish" She then recom-
 "mends Radha to seek him Delay not, O, loveliest of women follow the
 "lord of thy heart Having bound his locks with forest flowers he hastens to
 "yon arbour, where a soft gale breathes over the banks of Yamuna, and there
 "pronouncing thy name, *he modulates his divine reed* Leave behind thee,
 "O friend, the ring which tinkles on thy delicate ankle when thou sportest
 "in the dance Cast over thee thy azure mantle and run to the shady bower"

But Radha, too weak to move, is thus reported to Hori by the same fair
 mediator "She looks eagerly on all sides in hope of thy approach she
 "advances a few steps and falls languid to the ground. She weaves bracelets
 "of fresh leaves, and looking at herself in sport, exclaims, behold the vanquis-
 "her of Madha ! Then she repeats the name of Hori, and catching at a dark
 "blue cloud,† strives to embrace it, saying, 'it is my beloved who approaches,'"

Midnight arrives, but neither Hori nor the damsel returns, when she
 gives herself up to the frenzy of despair, exclaiming the perfidy of my friend
 "rends my heart Bring disease and death, O gale of Malaya ! Receive me
 "in thy azure wave, O sister of Yama,‡ that the ardour of my heart may be
 "allayed"

The repentant Hori at length returns, and in speech well calculated to
 win forgiveness, thus pleads his pardon

"Oh ! grant me a draught of honey from the lotus of thy mouth or if

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of the adult blending with the clear treble of the juvenile performers, while the time is marked by the cymbol or the soothing monotony of the tabor, accompanied occasionally by the *moorali* or flute, is very pleasing.

We have a Parnassus in Girdhana, from which sacred hill the god derives one of his principal epithets, Girdhun or Girdhun-nath, 'God of the mount of wealth.' Here he first gave proofs of miraculous power, and a cave in this hill was the first shrine, on his apotheosis, whence his miracles and oracles were made known to the Yadus. From this cave (*gopha*) is derived another of his titles—*Goph-nath* 'Lord of the cave,' distinct from his epithet Gopinath, 'Lord of the Gopis' or pastoral nymphs. On the annual festival held at Girdhana, the sacred mount is purified with copious oblations of milk, for which all the cows of the district are in requisition.

The worship of Krishna in ancient days, like that of Apollo amongst the Greeks, was chiefly celebrated in caves, of which there were many scattered over India. The most remarkable were those of Girdhana in Vrij. Gaya in Bahar, Gopinath on the shores of Saurashtra and Jalindra* on the Indus. In these dark and mysterious retreats superstition had her full influence over the votaries who sought the commands and deprecated the wrath of the deity: but, as the Mookhia told the author, 'the age of oracles and miracles 'is past' and the new wheel, which was miraculously furnished each revolving year to supply the place of that which first indicated his desire to abide at Nathdwara is no longer forthcoming. The old one, which was the signal of his wish, is, however, preserved as a relic, and greatly revered. The statue now worshipped at Nathdwara, as the representative of 'the god of the mount,' is said to be the identical image raised in the cave of Girdhana, and brought thence by the high priest Balba.

As the destroyer of Kali-nag, 'the black serpent,' which infested the waters of the Yamuna, Kaniya has the character of the Pythic Apollo. He is represented dragging the monster from the 'black stream,' and bruising him with his foot. He had, however many battles with his hydra-foe ere he vanquished him, and he was once driven by Kal-yamun from Vrij to Dwarka, whence his title of Rinchor. Here we have the old allegory of the schismatic wars of the Buddhists and Vishnues.

Diodorus informs us that *Kan* was one of the titles of the Egyptian Apollo as the sun, and this is the common contraction for Kaniya, whose colour is a dark cerulean blue (*nila*) and hence his name Nila nath, who, like the Apollo of the Nile, is depicted with the human form and eagle head, with a lotus in his hand. S and H are permutable letters in the Bhakka, and Sam or Sham, the god of the Yamuna, may be *Ham* or Hammon of Egypt. Horu accompanied Ramesa to Lankā, as did the Egyptian Apollo, Rameses-Sesostris, on his expedition to India. Both were attended in their expedition by an army of Satyrs, or tribes bearing the names of different animals: and as we have the *Aswas*, the *Takshacs*, and the *Sassus* of the *Yudu* tribes, typified under the horse, the serpent, and the hare, so the races of *Surya*, of which Rama was the head, may have been designated *Rishi* and *Hanuman*, or bears and monkeys. The distance of the Nile from the Indian shore forms no objection, the sail spread for Ceylon could waft the vessel to the Red Sea, which the fleets of Tyre, of Solomon, and Hiram covered about

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The most celebrated of the monuments commonly termed Druidic, scattered throughout Europe, is at Carnac in Brittany, on which coast the Celtic Apollo had his shrines, and was propitiated under the title of Carneus, and this monument may be considered at once sacred to the manes of the warriors and the sun-god Carneus. Thus the Roman Saturnalia, the *carnivale*, has a better etymology in the festival to Carneus, as the sun, than in the "adieu to flesh" during the fast. The character of this festival is entirely oriental, and accompanied with the licentiousness which belonged to the celebration of the powers of nature. Even now, although Christianity has banished the grosser forms, it partakes more of a Pagan than a Christian ceremony.

Of the festivals of Krishna the *Anacuta* is the most remarkable, when the seven statues were brought from the different capitals of Rajasthan, and mountains (*cuta*) of food (*ana*) piled up for their repast, at a given signal are levelled by the myriads of votaries assembled from all parts. About eighty years ago, on a memorable assemblage at the Anacuta, before warfare had devastated Rajasthan, and circumscribed the means of the faithful disciples of Hori, amongst the multitude of *Vishnu*es of every region were almost all the Rajpoot princes; Rana Ursi of Mewar, Raja Beej Sing of Marwar, Raja Guj Sing of Bikaner, and Buhadui Sing of Kishengurh. Rana Ursi presented to the god a *tora*, or massive golden anklet-chain set with emeralds. Beej Sing a diamond necklace worth twenty-five thousand rupees the other princes according to their means. They were followed by an old woman of Surat, with infirm step and shaking head, who deposited four coppers in the hand of the high-priest, which were received with a gracious smile not vouchsafed to the lords of the earth. "The Rand is in luck," whispered the chief of Kishengurh to the Rana. Soon afterwards the statue of Hori was brought forth, when the same old woman placed at its feet a bill of exchange for seventy thousand rupees. The mighty were humbled, and the smile of the *Gosaen* was explained. Such gifts, and to a yet greater amount, are, or were, by no means uncommon from the sons of commerce, who are only known to belong to the flock from the distinguishing necklace of the sect.⁺

The predatory system which reduced these countries to a state of the most degraded anarchy, greatly diminished the number of pilgrimages to Nathdwara, and the gods of Viij had sufficient prescience to know that they could guard neither their priests nor followers from the Pathan and Mahatta, to whom the crown of the god, or the *nutna* (nose-jewel) of Radha, would be alike acceptable nor would they have scrupled to retain both the deities and priests as hostages for such imposition as they might deem within their mean. Accordingly, of late years, there had been no congress of the gods of Viij, who remained fixtures on their altars till the halcyon days of A.D. 1818 permitted their liberation.[†]

* Gibbon records a similar offering of 200,000 sesterces to the Roman church, by a stranger, in the reign of Decius.

† I enjoyed no small degree of favour with the supreme pontiff of the shrine of Apollo and all his votaries, for effecting a meeting of the seven statues of Vishnu in 1820. In contriving this I had not only to reconcile ancient animosities between the priests of the different shrines, in order to obtain a free passport for the gods, but to pledge myself to the princes in whose capitals they were established, for their safe return for they dreaded lest bribery might induce the priests to fix them elsewhere, which would have involved their loss of sanctity, equity, and prosperity. It cost me no little trouble and still more anxiety, to keep the assembled multitudes at peace with each other, for they are as outrageous as any sectarians.

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Of the festivals of Krishna the *Anacuta* is the most remarkable, when the seven statues were brought from the different capitals of Rajasthan, and mountains (*cuta*) of food (*ana*) piled up for their repast, at a given signal are levelled by the myriads of votaries assembled from all parts. About eighty years ago, on a memorable assemblage at the Anacuta, before warfare had devastated Rajasthan, and circumscribed the means of the faithful disciples of Hori, amongst the multitude of *Vishnu*s of every region were almost all the Rajpoot princes; Rana Uisi of Mewar, Raja Beejy Sing of Marwar, Raja Guj Sing of Bikaner, and Buhadur Sing of Kishengurh. Rana Uisi presented to the god a *tora*, or massive golden anklet-chain set with emeralds. Beejy Sing a diamond necklace worth twenty-five thousand rupees the other princes according to their means. They were followed by an old woman of Surat, with infirm step and shaking head, who deposited four coppers in the hand of the high-priest, which were received with a gracious smile not vouchsafed to the lords of the earth. "The Rand is in luck," whispered the chief of Kishengurh to the Rana. Soon afterwards the statue of Hori was brought forth, when the same old woman placed at its feet a bill of exchange for seventy thousand rupees. The mighty were humbled, and the smile of the *Gosaen* was explained. Such gifts, and to a yet greater amount, are, or were, by no means uncommon from the sons of commerce, who are only known to belong to the flock from the distinguishing necklace of the sect.*

The predatory system which reduced these countries to a state of the most degraded anarchy, greatly diminished the number of pilgrimages to Nathdwara, and the gods of Viij had sufficient prescience to know that they could guard neither their priests nor followers from the Pathan and Mahiatta, to whom the crown of the god, or the *nutna* (nose-jewel) of Radha, would be alike acceptable nor would they have scrupled to retain both the deities and priests as hostages for such imposition as they might deem within their mean. Accordingly, of late years, there had been no congress of the gods of Viij, who remained fixtures on their altars till the halcyon days of A D 1818 permitted their liberation†

* Gibbon records a similar offering of 200,000 sesterces to the Roman church, by a stranger, in the reign of Decius.

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royal grants of the Mogul emperors were produced, which proved the right to lay in the high-priest, though a long period of almost undisturbed authority had created a feeling of independent control in the family of the priestess, which they desired might continue. A compromise ensued, when the author was instrumental in restoring harmony to the shrines of Apollo

The fifth, Yadu-Nath, is the deified ancestor of the whole *Yadu* race. This image, now at Surat, formerly adorned the shrine of Mahavan near Mathura, which was destroyed by Mahmud

The sixth, Vitul-Nath, or Pandurang, was found in the Ganges at Benares, *Samvat* 1572, from which we may judge of their habit of multiplying divinities

The seventh, Mudhun Mohuna, "he who intoxicates with desire," the seductive lover of Radha and the *Gopis*, has his rites performed by a female. The present priestess of Mohuna is the mother of Damodra, the supreme head of all who adore the Apollo of Vijn

I am not aware of the precise period of Balba Acharya, who thus collected the seven images of Krishna now in Rajasthan, but he must have lived about the time of the last of the Lodi kings, at the period of the conquest of India by the Moguls. The present pontiff, Damodia, as before said, is his lineal descendant, and whether in addressing him verbally or by letter, he is styled *Maharaja* or 'great prince'

As the supreme head of the Vishnu sect, his person is held to be *Ansa*, or "a portion of the divinity," and it is maintained that so late as the father of the present incumbent, the god manifested himself and conversed with the high-priest. The present pontiff is now about thirty years of age. He is of a benign aspect, with much dignity of demeanour—courteous, yet exacting the homage due to his high calling—meek, as becomes the priest of Govinda, but with the finished manners of one accustomed to the first society. His features are finely moulded, and his complexion good. He is about the middle size, though as he rises to no mortal, I could not exactly judge of his height. When I saw him he had one only daughter, to whom he is much attached. He has but one wife, nor does Krishna allow polygamy to his priest. In times of danger, like some of his prototypes in the dark ages of Europe, he poised the lance, and found it more effective than spiritual anathemas, against those who would first adore the god, and then plunder him. Such were the Mahatta chiefs, Jesswant Rao Holkar and Bapoo Sindhia. Damodia accordingly made the tour of his extensive diocese at the head of four hundred horse, two standards of foot, and two field-pieces. He rode the finest mares in the country, laid aside his pontificals for the quilted *dugla*, and was summoned to matins by the kettle-drum instead of the bell and cymbal. In this he only imitated Kaniya, who often mixed in the ranks of battle, and "dyed his saffron robe in the red-stained field." Had Damodra

* *Gosaen* is a title more applicable to the *celibataire* worshippers of Hari than of Hei of Jupiter than of Apollo. It is alleged that the Emperor Akber first bestowed this epithet on the high priest of Krishna, whose rites attracted his regard. They were previously called *Dikhat* 'one who performs sacrifice' a name given to a very numerous class of Brahmans.

The *Gotia Acharya*, or genealogical creed of the high priest, is as follows: "*Tylung Brahmin Bhardwaja gotia*, (a) *Guracula*, (b) *Tyturi sacha*, &c. Brahmin of Telugana, of the tribe of Bhardwaja, of the race of Gur, of the branch Tyturi

(a) *Bhardwaja* was a celebrated founder of a sect in the early ages

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No II

Grant held by a Brahman of Berkhavrah

"A Brahmin's orphan was compelled by hunger to seek sustenance in driving an oil-mill, instead of oil the receptacle was filled with blood. The frightened oilman demanded of the child who he was, 'A Brahmin's orphan,' was the reply. Alarmed at the enormity of his guilt in thus employing the son of a priest, he covered the palm of his hand with earth, in which he sowed the tulasi seed, and went on a pilgrimage to Dwarica. He demanded the presence (*dursuna*) of the god, the priests pointed to the ocean, when he plunged in, and had an interview with Dwarica Nath, who presented him with a written order on the Rana for forty-five *bighahs* of land. He returned and threw the writing before the Rana, on the steps of the temple of Juggenath. The Rana read the writing of the god placed it on his head, and immediately made out the grant. This is three hundred and fifty years ago, as recorded by an inscription on stone, and his descendant, Koshala, yet enjoys it."

(A true Translation)

J TOD

No. III

The Palode inscription is unfortunately mislaid, but in searching for it another was discovered from Unair, four miles south-west of the ancient Morwan, where there is a temple to the four-armed divinity (Chathurbhuj), endowed in *Samvat* 1705 by Rana Juggut Sing.

On one of the pillars of the temple is inscribed a voluntary gift made in *Samvat* 1345, and signed by the village *Panch*, of the first-fruits of the harvest, *viz* two seers and a half (five pounds weight) from each *lhal** of the spring, and the same of the autumnal harvest.

No IV.

Sri Umia Sing (II) &c &c

Whereas the shrine of Sri Pratap-Iswara (*the God of Fortune*) has been erected in the meadows of Rasmi, all the groves and trees are sacred to him, whoever cuts down any of them is an offender to the state, and shall pay, fine of three hundred rupees, and the *ass†* shall be the portion of the officers of government who suffer it.

Pos 14, Samvat 1712 (A D 1656)

in the cultivator only. The *tamba patra* (a) of copper plate patent (by which such grants are properly designated) of Yasovarma, the *Pramara* prince of Oojein, seven hundred years ago, is good evidence that the rents only are granted, he commands the crown tenants of the two villages assigned to the temple "to pay all dues as they arise—*money-rent—first share of produce*," not a word of *seizin* of the soil—See *Transactions of the Royal Asiatic Society*, vol 1 p 223.

(a) To distinguish them from grants of lands to feudal tenants, which patents (*putta*) manuscript.

* A *lhal* is one of the heaps after the corn is thrashed out, about five maunds.

† The *gadda-ghal* is a punishment unknown in any but the Hindu code, the hieroglyphic import appears on the pillar, and must be seen to be understood.

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No. VII.

Mahrana Jey Sing to the inhabitants of Bakrole ; printers,
potters, oilmen, &c &, commanding

From the 11th *Asar* (June) the full moon of *Asoj* (September), none shall drain the waters of the lake ; no oil-mill shall work, or earthen vessel be made, during these the four rainy months

No VIII.

Mahrana Sri Juggut Sing II., commanding

The village of Siarh in the hills, of one thousand rupees yearly rent having been chosen by Nath-ji (*the God*) for his residence, and given up by Rinna Raghude,[†] I have confirmed it. The *Gosaen*† and his heirs shall enjoy it for ever.

Samvat 1793, A. D. 1737.

No. IX

Sid Sri Mahraja Dheraj, Mahrana Sri Bhim Sing-ji, commanding

The undermentioned towns and villages were presented to Sri-ji† by copper-plate The revenues (*hasil*),§ contributions (*burar*) taxes, dues (*lagut-be-lagut*), trees, shrubs, *foundations* and *boundaries* (*nimsim*), shall all belong to Sri-ji if of my seed, none will ever dispute this

The ancient copper-plate being lost, I have thus renewed it

Here follows a list of *thirty-four* entire towns and villages, many from the fisc, or confirmations of the grants of the chiefs, besides various parcels of arable land, from twenty to one hundred and fifty *bighahs*, in forty-six more villages, from chiefs of every class, and patches of meadow-land (*biwa*) in twenty more

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To the towns of Sri-ji, or to the [*personal*] lands of the *Gosaenji*|| no molestation shall be offered No warrents or exactions be issued or levied upon them All complaints, suits, or matters, in which justice is required, originating in Nathdwara shall be settled there, none shall interfere therein and the decisions of the *Gosaen-ji* I shall invariably confirm, The town and transit duties¶ (of Nathdwara and villages pertaining thereto, the assay (*purkhaye*)¶ fees from the public markets duties on precious metals (*hasoti*) ¶

* The chief of Delwara.

† There are other grants later than this, which prove that all grants were renewed in every new reign This grant also proves that no chief has the power to alienate without his sovereign's sanction

‡ Epithet indicative of the greatness of the deity

§ Here is another proof that the sovereign can only alienate the revenues (*hasil*), and though every thing upon and about the grant, yet, *not the soil* The *nim-sim* is almost as powerful an expression as the old grant to the Rawdons.—

"From earth to heaven,

"From heaven to hell,

"For thee and thine

"Therein to dwell "

|| The high-priest

¶ All these are royalties, and the Rana was much blamed, even by his *vishnu* ministers, for sacrificing them even to Kamiya.

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Five rupees worth of oil* on the *Dul-jatra*, and two and a half in the full moon of *Kartik*

4 Both gardens under the dam of the lake, with all the fruits and flowers thereof

5 The *Inch†* on all the vegetables appertaining to the prince

6 *Kunchi* and *dulali*, or the handful at harvest, and all brokerage

7 The income arising from the sale of the estates is to be applied to the repairs of the temple and dam

Megsir sud 1, Samvat 1866, A D 1810

CHAPTER XXI.

Importance of mythological history *Aboriginal tribes of India* *The Rajpoots are conquerors* *Solar year of Hindus* *Opened at the winter solstice,—The vassant, or spring-festival—Birth of the sun* *Common origin assumed of Rajpoots and Gotic tribe of Scandinavia* *Surya, the son-god of all nations, Thor, Syrus, Sol* *Sun-worship* *The Ahavva or spring-hunt, described* *Boar-feast* *Phalgun festival* *The Rajpoot Saturnalia* *Games on horseback* *Rites to the Manes* *Festival of Sitla as guardian of children* *Rana's birth-day—Phuladola, the Rajpoot Floralia* *Festival of Gouri compared with the Diana of Egypt—the Isis or Ertha of the Succi and the Phrygian Cybele—Anniversary of Rama* *Fete of Camdera or Cupid* *Little Gangore* *Inundation of the capital* *Festival of Rembha or Venus* *Rajpoot and Druidic rites their analogy* *Serpent-worship* *Rakhi, or festival of the bracelet*

It has been observed by that philosophical traveller Dr Clarke, that "by a proper attention to the vestiges of ancient superstition, we are sometimes enabled to refer a whole people to their original ancestors, with as much, if not more certainty, than by observations made upon their language, 'because the superstition is engrafted upon the stock, but the language is liable to change'‡. Impressed with the justness, as well as the originality of the remark, I shall adopt it as my guide in the observations I propose to make on the religious festivals and superstitions of Mewar. However important may be the study of military, civil, and political history, the science is incomplete without mythological history, and he is little imbued with the spirit of philosophy, who can perceive in the fables of antiquity nothing but the extravagance of a feivd imagination. Did no other consequence result from the study of mythology, than the fact, that, in all-ages and countries, man has de-secrated his reason, and voluntarily reduced himself below the level of the

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‡ Travels in Scandinavia, vol 1 p 33

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In treating of the festivals and superstitions of the Rajpoots, wherever there may appear to be a fair ground for supposing an analogy with those of other nations of antiquity, I shall not hesitate to pursue it. The proper names of many of the martial Rajpoots would alone point out the necessity of seeking for a solution of them out of the explored paths, and where Sanscrit derivation cannot be assigned, as it happens in many instances, we are not, therefore, warranted in the hasty conclusion that the names must have been adopted since the conquests of Mahmoud or Shabudin, events of comparatively modern date. Let us at once admit the hypothesis of Pinkerton, the establishment of an original Indu-Getic or Indo-Scythic empire "extending from the Caspian to the Ganges," or if this conjecture be too extensive or too vague, let us fix the centre of this *Media-Bhuma* in the fertile region of Sogdiana,* and from the lights which modern history affords on the many migrations from this nursery of mankind, even since the time of Mahomed, let us form an opinion of those which have not been recorded, or have been conveyed by the Hindus only in imperfect allegory, and with the aid of ancient customs, obsolete words, and proper names, trace them to Indo-Scythic colonies grafted on the parent stock. The *Purans* themselves bear testimony to the incorporation of Scythic tribes with the Hindus, and to the continual irruptions of the Sacæ, the Pelavi, the Yavans,† the Turshkas, names conspicuous amongst the races of Central Asia, and recorded in the pages of the earliest Western historians. Even so early as the period of Rama, when furious international wars were carried on between the military and sacerdotal classes for supremacy, we have the names of these tribes recorded as auxiliaries to the priesthood, who, while admitting them to fight under the banners of Siva, would not scruple to stamp them with the seal of Hinduism. In this manner, beyond a doubt, at a much later period than the event in the *Ramayana*, these tribes from the North either forced themselves among, or were incorporated with, 'the races of the sun'. When therefore, we meet with rites in Rajpootana and in ancient Scandinavia, such as were practised amongst the Getic nations on the Oxus, why should we hesitate to assign the origin of both to this region of earliest civilization? When we see the ancient Asi, and the Yeuts, or Juts, taking omens from the white steed of Thor, shut up in the temple at Upsala, and, in like manner the Rajpoot of past days offering the same animal in sacrifice to the sun, and his modern descendant taking the omen from his neigh, why are we to refuse our assent to the common origin of the superstition practised by the Gete of the Oxus? Again, when we find the "*homage to the sword*" performed by all the Getic races of antiquity in Dacia, on the Baltic as well as by the modern Rajpoot, shall we draw no conclusion from this testimony of the father of history, who declares that such rites were practised on the Jaxartes in the very dawn of know-

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† Yavan or Javan is a celebrated link of the Indu (*Iuna*) genealogical chain, nor need we go to Ionia for it, though the Ionians may be a colony descended from Javau, the ninth from Tayat, who was the third son of Ayu, the ancestor of the Hindu as well as of the Tatar Indu-vansi. The *Asuvas*, who are so often described as invaders of India, and which word has ordinarily a mere irreligious acceptation, I firmly believe to mean the Assyrians.

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winter solstice, in the month Posha, and was emphatically called "*the morning of the gods*," also Siviāt, or night of Siva, analogous, as has been before remarked to the '*mother night*,' which ushered in the new year of the Scandinavian Asi, and other nations of Asiatic origin dwelling in the north.

They term the summer solstice in the month of Asar, '*the night of the Gods*,' because Vishnu (as the sun) reposes during the four rainy months on his serpent couch. The lunar year of 360 days was more ancient than the solar, and commenced with the month of Asoj or Aswini "the moon being at the full when that name was "imposed on the first lunar station of the Hindu ecliptic"*

According to another authority, the festivals commenced on Amavus, or the '*ides*' of Cheyt, near which the vernal equinox falls, the opening of the modern solar year, when, in like manner as at the commencement of the lunar year in Asoj, they dedicate the first nine days of Cheyt (also called Noratṛi) to Iswara and his consort Isa.

Having thus specified both modes of reckoning for the opening of the solar and lunar years, I shall not commence the abstract of the festivals of Mewar with either, but follow the more ancient division of time, when the year closed with the winter solstice in the month of Posh, consequently opening the new year with Magh. By this arrangement, we shall commence with the spring-festivals, and let the days dedicated to mirth and gaiety, follow each other, preferring the natural to the astrological year, which will enable us to preserve the analogy with the northern nations of Europe, who also reckoned from the winter solstice. The Hindu divides the year into six seasons, each of two months, *viz* Vassanta, Greeshma, Varsha, Sharat, Shishira, Sheeta, or spring, summer, rainy, sultry, dewy, and cold.

It is not, however, my intention to detail all the fasts and festivals which the Rajpoot of Mewar holds in common with the Hindu nation, but chiefly those restricted to that state, or such as are celebrated with local peculiarity, or striking analogies to those of Egypt, Greece, or Scandinavia. The goddess who presides over mirth and idleness, preferred holding her court amidst the ruins of Oodipur, to searching elsewhere for a dwelling. This determination to be happy amidst calamity, individual and national, has made the court proverbial in Rajwara, in the adage, "*sath bara aur no takwara*" i.e. nine holidays out of seven days. Although many of these festivals are common to India, and their maintenance is enjoined by religion, yet not only the prolongation and repetition of some, but the entire institution of others as well as the peculiar splendour of their solemnization, originate with the prince, proving how much individual example may influence the manners of a nation.

By the arrangement we have adopted the lovely VASSANTI, goddess of the spring, will usher in the festivals of Mewar. In 1819 her rites were celebrated in the kalends of January, and even then on the verge of the tropic, her birth was premature.

The opening of the spring being on the 5th of the month Magha, is thence called the Vassant *panchami*, which in 1819 fell on the 30th of January, consequently the first of Posh (the antecedent month) the beginning of the old Hindu year, or "*the morning of the gods*," fell on the 25th of December. The Vassant continues forty days after the *panchami*, or

* Sir W. Jones, 'on the Lunar Year of the Hindus,' *Asiatic Researches*, vol. iii. p. 257

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'lord Thor,' called the Celtic Mars by the Romans. The chariot of Thor is ignobly yoked compared with the car of Surya, but in the substitution of the *he-goats* for the seven-headed horse *Septaswa*, we have but the change of an adjunct depending on clime, when the *Yuti* migrated from the plains of Scythia, of which the horse is a native, *Yutland*, of whose mountains the goat was an inhabitant prior to any of the race of *Asi*. The northern warrior makes the place of the sun-god Thor the most splendid of the celestial abodes, in which are five hundred forty halls ' vying with *Surya-Mandala*, the supreme heaven of the Rajpoot. Whence such notions of the *Sswa* races of the Ganges, and the *Asi* of Scandinavia, but from the Scythic *Sacæ*, who adored solar divinity under the name of "*Gato-Syrus*," the *Surya* of the *Sacha* Rajpoot; and as, according to the commentator on the *Edda*, "the "ancient people of the north pronounced the *th* as the English now "do ss," the sun-god *Thor* becomes *Sor*, and is identified still more with *Surya*, whose worship no doubt gave the name to that extensive portion of Asia called *S r i a*, as it did to the small peninsula of the the *Sauras*, still peopled by tribes of Scythic origin. The *Sol* of the Romans has probably the same Celto-Etrurian origin, with those tribes the sun was the great object of adoration, and their grand festival, the winter solstice, was called *Yule*, *Hul*, *Houl*, "which even at this day signifies the Sun, in the language of Bas-Bretagne "and Cornwall"† On the conversion of the descendants of those Scythic Yeuts, who, according to Herodotus, sacrificed the horse (*Hi*) to the sun (*El*), the name of the pagan jubilee of the solstice was transferred to the day of Christ's nativity, which is thus still held in remembrance by their descendants of the north.

At Oodipur the sun has universal precedence, his portal (*Surya-pol*) is the chief entrance to the city, his name gives dignity to the chief apartment or hall (*Surya-mahal*) of the place; and from the balcony of the sun (*Surya-gohra*) the descendant of Rama shews himself in the dark monsoon as the sun's representative. A huge painted sun of gypsum in high relief, with gilded rays, adorns the hall of audience, and in front of it is the throne. As already mentioned, the sacred standard bears his image, as does that Scythic part of the regalia called the *changri*, a disc of black felt or ostrich feathers, with a plate of gold to represent the sun in its centre, borne upon a pole. The royal parasol is termed *lurnia*, in allusion to its shape, like a ray (*carna*) of the orb. The last day but one of the month of Magha is called *Sivrat* (night of Siva), and is held peculiarly sacred by the Rana, who is styled the Regent of Siva. It is a rigid fast, and the night is passed in vigils, and rites to the phallic representative of Siva.

The merry month of Phalgun is ushered in with the *Akharra*, or spring-hunt‡. The preceding day the Rana distributes to all his chiefs and servants either a dress of green, or some portion thereof, in which all appear habited on the morrow, whenever the astrologer has fixed the hour for sallying forth.

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The heir of Gengis Khan was chief huntsman, the highest office of the state amongst the Scythic Tatars, as Ajanubahu, alike celebrated in either field, of war and sports, was chief huntsman to the Chohan emperor of Delhi, whose bard enters minutely into the subject, describing all the variety of dogs of chase.

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is removed and mirth is unlimited. But the most brilliant sight is the playing of the *holi* on horseback, on the terrace in front of the palace. Each chief who chooses to join has a plentiful supply of missiles, formed of thin plates of mica or talc, enclosing this crimson powder, called *abira*, which with the most graceful and dextrous horsemanship they dart at each other, pursuing, caprioling, and jesting. This part of it much resembles the Saturnalia of Rome of this day, when similar missiles are scattered at the *Carnavale*. The last day of *Purnum* ends the *holi*, when the *Nakairas* from the *Tripolia* summon all the chiefs with their retinues to attend their prince, and accompany him in procession to the Chougan, then *Champ de Mars*. In the centre of this is a long *sala* or hall, the ascent to which is by a flight of steps. the roof is supported by square columns without any walls, so that the court is entirely open. Here, surrounded by his chiefs, the Rana passes an hour, listening to the songs in praise of *Holica*, while a scurilous *cavya* or couplet from some wag in the crowd reminds him, that exalted rank is no protection against the license of the spring Saturnalia, though "the Dewan of Eklinga" has not to reproach himself with a failure of obedience to the rites of the goddess, having fulfilled the command "to multiply," more than any individual in his kingdom*. While the Rana and his chief are, thus amused above, the buffoons and itinerant groups mix with the cavalcade, throw powder in their eyes, or deluge their garments with the crimson solution. To resent it would only expose the sensitive party to be laughed at, and draw upon him a host of these bacchanals so that no alternative exists between keeping entirely aloof or mixing in the fray†.

On the last day, the Rana feasts his chiefs, and the camp breaks up with the distribution of *khandas* *naseal*, or swords and coco-nuts, to the chiefs and all "whom the king delighteth to honour." These *khandas* are but "of lath," in shape like the Andrea Ferrara, or long cut and-thrust, the favourite weapon of the Rajpoot. They are painted in various ways, like Harlequin's sword, and meant as a bulesque, in unison with the character of the day when war is banished, and the multiplication,‡ not the destruction, of man is the behest of the goddess who rules the spring. At night-fall, the forty days conclude with "the burning of the *holi*," when they light large fires into which various substances, as well as the crimson *abira*, are thrown, and around which groups of children are dancing and screaming in the streets like so many infernals. Until three hours after sunrise of the new month of Cheyt, these orgies are continued with increased vigour, when the natives bathe, change their garments, worship, and return to the rank of sober citizens, and princes and chiefs receive gifts from their domestics§.

* He has been the father of more than one hundred children, legitimate and illegitimate though very few are living.

† That this can be done without any loss of dignity by the *Sahib log* (a name European gentlemen have assumed) is well known to those who may have partaken of the hospitalities of that honorable man, and brave and zealous officer, Colonel James Skinner, C B at Hansi. That his example is worthy of imitation in the mode of commanding, is best evinced by the implicit and cheerful obedience his men pay to his instructions when removed from his personal control. He has passed through the ordeal of nearly thirty years, of unremitted service, and from the glorious days of Delhi and Laswari under Lake to the last siege of Bhurtpore, James Skinner has been second to none. In obtaining for this gallant and modest officer the Order of the Bath Lord Combermere must have been applauded by every person who knows the worth of him who bears it, which includes the whole army of Bengal.

‡ Evincing in the presentation of the *sri-phala*, the fruit of Sri, which is the coco nut, emblematic of fruitfulness.

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§ Another point of resemblance to the Roman Saturnalia.

"*The festival of Flowers*" The Rajpoot Floralia ushers in the rites of the beneficent Gouri, which continue nine days, the number sacred to the creative power. These vie with the *Cerealia* of Rome, or the more ancient rites of the goddess of the Nile. I shall therefore devote some space to a particular account of them.

GANGORE Among the many remarkable festivals of Rajasthan, kept with peculiar brilliancy at Oodipur, is that in honour of *Gouri*, or *Isani*, the goddess of abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot Saturnalia, which it follows, it belongs to the vernal equinox, when nature in these regions proximate to the tropic is in the full expanse of her charms, and the matronly Gouri casts her golden mantle over the beauties of the verdant Vassanti*. Then the fruits exhibit their promise to the eye, the kokil fills the ear with melody, the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain, to form a wreath for the beneficent Gouri.

Gouri is one of the names of Isa or Parvati, wife of the greatest of the gods, Mahadeva or Iswara, who is conjoined with her in these rites, which almost exclusively appertain to the women. The meaning of *gouri* is 'yellow,' emblematic of the ripened harvest, when the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe corn, and though her image is represented with only two hands, in one of which she holds the lotus, which the Egyptians regarded as emblematic of reproduction, yet not unfrequently they equip her with the warlike conch, the discus, and the club to denote that the goddess, whose gifts sustain life, is likewise accessory to the loss of it, uniting, as Gouri and Cali the characters of life and death like the Isis and Cybele of the Egyptians. But here she is only seen as *Anapurna*, the benefactress of mankind. The rites commence when the sun enters Aries (the opening of the Hindu year), by a deputation to a spot beyond the city, "to bring earth for the image of Gouri"†. When this is formed, a smaller one of Iswara is made, and they are placed together, a small trench is then excavated, in which barley is sown, the ground is irrigated and artificial heat supplied till the grain germinates, when the females join hands and dance round it, invoking the blessings of Gouri on their husbands. The young corn is then taken up, distributed, and presented by the females to the men, who wear it in their turbans. Every wealthy family has its image, or at least every poorwa or subdivision of the city. These and other rites, known only to the initiated, having been performed for several days within doors, they decorate the images, and prepare to carry them in procession to the lake. During these days of preparation, nothing is talked of but Gouri's departure from the palace, whether she will be as sumptuously apparelled as in the year gone by; whether an additional boat will be launched on the occasion, though not a few forget the goddess altogether in the recollection of the gazelle eyes (*mrig-naeni*) and serpentine locks (*nagini-zoolf*)‡ of the beautiful handmaids who are selected to attend her. At length the hour arrives, the martial nakaras give the signal "to the cannonier without," and speculation is at its height when the guns on the summit of the castle of Ekling-gurh announce that Gouri has commenced her excursion to the lake.

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around which female groups are chaunting and worshipping, as already described, with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the *finale* of each of the three days dedicated to Gouri

Considerable resemblance is to be discerned between this festival of *Gouri* and that in honour of the Egyptian Diana* at Bubastis, and Isis at Busiris, within the Delta of the Nile, of which Herodotus says: "They who celebrate those of Diana embark in vessels, the women strike their tabors, the men their flutes, the rest of both sexes clap their hands, and join in chorus. Whatever city they approach, the vessels are brought on shore, the women use ungracious language, dance, and indelicately throw about their garments"†. Wherever the rites of Isis prevailed, we find the boat introduced as an essential emblem in her worship, whether in the heart of Rajasthan, on the banks of the Nile, or in the woods of Germany. Bryant‡ furnishes an interesting account from Diodorus and Cuius, illustrated by drawings from Pocock, from the temple of Luxor, near Carnac, in the Thebaid, of "the ship of Isis," carrying an ark, and from a male figure therein, this learned person thinks it bears a mysterious allusion to the deluge. I am inclined to deem the personage in the ark *Osius*, husband of Isis, the type of the sun arrived in the sign of Aries, (of which the rams' heads ornamenting both the prow and stem of the vessel are typical), the harbinger of the annual fertilizing inundation of the Nile: evincing identity of origin as an equinoctial festival with that of *Gouri* (Isis) of the *Indu-Scythic* races of Rajasthan.

The German Suevi adored Isis, and also introduced a ship in her worship, for which Tacitus is at a loss to account and with his usual candour says, he has no materials whence to investigate the origin of a worship denoting the foreign origin of the tribe. This Isis of the Suevi was evidently a form of Ertha, the chief divinity of all the Saxon races, who, with her consort Teutates or Hesus‡ (*Mercury*), were the chief deities of both the Celtic and early Gothic races. the Buddha and Ella of the Rajpoots, in short, *the earth*,§ the prolific mother, the Isis of Egypt, the Ceres of Greece, the Anapurna (*giver of food*) of the Rajpoots. On some ancient temples dedicated

* The Ephesian Diana is the twin sister of Gouri, and can have a Sanskrit derivation in *Dev ana*, 'the goddess of food,' contracted *De ana*, though commonly *Ana-de* or *Ana-devi*, And *Anapurna*, 'filling with food,' or the nourisher, the name applied by "the mother of mankind," when she places the repast before the messenger of heaven.

"Heavenly stranger, please to taste

"These bounties, which our Nourisher, from whom

"All perfect good, unmeasured out, descends,

"To us for food and for delight, hath caused

"The earth to yield"

* Euterpe, 283

Paradise Lost, book v, 397 401

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‡ Hesus is probably derived from Eswara, or Esa, the god. Toth was the Egyptian and Teutates the Scandinavian Mercury. I have elsewhere attempted to trace the origin of the Suevi, Su, or Teutland (Jutland), to Yute, Gete, or Jit, of Central Asia, who carried thence the religion of Buddha into India as well as to the Baltic. There is little doubt that the races called Jotner, Jotuns, Jæter, and Yeuts, who followed the Asa into Scandinavia migrated from the Jaxartes, the land of the great Gete (Massagetæ), the leader was supposed to be endued with supernatural powers, like the Buddhist, called *Vedivann*, or magician, whose haunts adjoined Asia, the cradle of the Magi. They are designated *Ari-punta* under the sign of a serpent, the type of Buddha, or Ari-manus, 'the foe of man.'

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frequently excavated about her temple at Pæstum,* she holds in her right hand an exact representation of the Hindu lingam and yoni combined, and on the Indian expedition to Egypt, our Hindu soldiers deemed themselves amongst the altars of their own god Iswara (*Osiris*), from the abundance of his emblematic representatives

In the festival of *Gangore*, as before mentioned, Iswara yields to his consort Gouri, and occupies an unimportant position near her at the water's edge, meanly clad, smoking intoxicating herbs, and whether by accident or design, holding the stalk of an onion in full blossom as a mace or club—a plant regarded by some of the Egyptians with veneration, and held by the Hindus generally in detestation and why they should on such an occasion thus degrade Iswara, I know not. Onion-juice is reluctantly taken when prescribed medicinally, as a powerful stimulant, by those who would reject spirituous liquors, and there are classes, as the *Aghori*, that worship Iswara in his most degraded form, who will not only devour raw flesh but that of man, and to whom it is a matter of perfect indifference whether the victim was slaughtered or died a natural death. For the honour of humanity, such monsters are few in number, but that they practise these deeds I can testify from a personal visit to their haunts, where I saw the cave of one of these Troglodyte monsters, in which by his own command he was inhumed, and which will remain closed, until curiosity and incredulity greater than mine may disturb the bones of the *Aghori* of Aboo.

The *O m o p h a g i a*, or eating raw flesh with the blood, was a part of the secret mysteries of *Osiris*, in commemoration of the happy change in the condition of mankind from savage to civilized life, and intended to deter by disgust the return thereto†

The Buddhists pursued this idea to excess, and in honour of *Adā Iswara*, the *First*, who from his abode of Meru taught them the arts of agriculture they altogether abandoned that type of savage life, the eating of the flesh of animals‡ and confined themselves to the fruits of the earth. With these sectarian anti-idolaters, *who are almost all of Rajpoot descent*, the beneficent *Lacshmi*, *Sri*, or *Gouri*, is an object of sincere devotion.

But we must close this digression, for such is the affinity between the mythology of India, Greece, and Egypt, that a bare recapitulation of the numerous surnames of the Hindu goddess of abundance would lead us beyond reasonable limits: all are forms of *Parvati* or *Doorga Mata*, the *Mater Montana* of Greece and Rome, an epithet of Cybele or Vesta (according to Diodorus), as the guardian goddess of children, one of the characters of the Rajpoot "Mother of the Mount," whose shrine crowns many a pinnacle in Mewar § and who, with the prolific Gouri is amongst the amiable forms of the universal mother, whose functions are more varied, and extensive than her sisters of Egypt and of Greece. Like the Ephesian Diana, Doorga wears the crescent on her head. She is also "the tutored "Cybele," the guardian goddess of all places of strength (*doorga*),|| and like her she is drawn or

* I was informed at Naples that four thousand of these were dug out of one spot and I obtained while at Pæstum many fragments and heads of this goddess.

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‡ The Baudhas of Tartary make no scruple of eating flesh.

§ The vignette view in the valley of Oodipur shews one of these pinnacled temples dedicated to *Amba*.

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the Peshola, the busting of the huge embankment, and the inundation of the lake's banks, to the destruction of one-third of the capital. Life, property, mansions, trees, all were swept away in the tremendous rush of water, whose ravages are still marked by the site of streets and bazars now converted into gardens or places of recreation, containing thousands of acres within the walls, subdivided by hedges of the *cactus*, the natural fence of Mewar, which alike thrives in the valley or covers the most barren spots of her highest hills. But although the superstitious look grave, and add that a son was also taken from him on this very day, yet the Rana persists in maintaining the fete he established, the barge is manned, he and his chiefs circumnavigate the Peshola, regale on majaom, and terrify Varuna (the water-god) with the pyrotechnic exhibitions.

Although the court calendar of Oodipur notices only those festivals on which state processions occur, yet there are many minor fetes, which are neither unimportant nor uninteresting. We shall enumerate a few, both in Vysakh, Jeyt, and Asar which are blank as to the "*Nakarra Aswari*."

On the 29th Vysakh, there is a fast common to India peculiar to the women, who perform certain rites under the sacred fig-tree (the *vata* or *peepul*), to preserve them from widowhood, and hence the name of the fast *Savitrivrata*.

On the second of Jeyt, when the sun is in the zenith, the Rajpoot ladies commemorate the birth of the sea-born goddess *Rambha*, the queen of the *naïads* or *Apsaras*,* whose birth, like that of Venus, was from the froth of the waters, and hence the Rajpoot bards designate all the fair messenger so heaven by the name of *Apsaras*, who summon the "chosen" from the field of battle, and convey him to the "mansion of the sun"†.

On the 6th of Jeyt, the ladies have another festival called the *Aranya shashti*, because on this day those desirous of offspring walk in the woods (*aranya*) to gather and eat certain herbs. Sir W. Jones has remarked the analogy between this and the *Druidic* ceremony of gathering the mistletoe (also on the *shashti*, or 6th day of the moon), as a preservative against sterility.

Asar, the initiative month of the periodical rains, has no particular festivity at Oodipur, though in other parts of India the *Rathayatra*, or procession of the car of Vishnu or *Jaganatha* (lord of the universe) is well known. This is on the 2nd and the 11th, "the night of the gods," when Vishnu (the sun) reposes four months.

Sawun, classically *Shavana*. There are two important festivals, with processions in this month.

The third, emphatically called "the teej," (*third*), is sacred to the mountain goddess *Parvati*, being the day on which, after long austerities, she was re-united to Siva. She accordingly declared it holy, and proclaimed that who ever invoked her on that day should possess whatever was desired. The *teej* is accordingly revered by the women, and the husbandman of Rajasthan, who deems it a most favourable day to take possession of land or to re-inhabit a deserted dwelling. When on the expulsion of the predatory powers from the devoted lands of Mewar, proclamations were disseminated far and

* *Ap*, 'water' and *sara* 'froth or essence'.

† The Roman held the calends of June (generally Jeyt) sacred to the goddess *CARNA*, significant of the sun. *Carneus* was the sun-god of the Celts, and a name of *Appollo* at Sparta, and other Grecian cities. The *Carneia* was a festival in honour of *Appollo*.

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This is a curious subject to be engraved on an ancient pagan temple; if Jain or Buddhist, the interest would be considerably enhanced. On this festival, at Oodipur, as well as throughout India, they strew particular plants about the threshold, to prevent the entrance of reptiles.

RAKHI—This festival, which is held on the last day of Sawun, was instituted in honour of the good genii, when Durvasa the sage instructed Saloni (the genius or nymph presiding over the month of Sawun,) to bind on *rakhis*, or bracelets, as charms to avert evil. The ministers of religion and females alone are privileged to bestow these charmed wristbands. The ladies of Rajasthan, either by their handmaids or the family priests, send a bracelet as the token of their esteem to such as they adopt as brothers, who return gifts in acknowledgment of the honour. The claims thus acquired by the fair are far stronger than those of consanguinity for illustration of which I may refer to an incident already related in the annals of this house. Sisters also present their brothers with clothes on this day, who make an offering of gold in return †.

This day is hailed by the Brahmins as indemnifying them for their expenditure of silk and spangles, with which they decorate the wrists of all who are likely to make a proper return.

Bhadoon On the 3d there is a grand procession to the Chougan; and the 8th, or Ashtami, is the birth of Krishna, which will be described at large in an account of Nathdwara. There are several holidays in this month, when the periodical rains are in full descent, but that on the last but one (sudi 14, or 29th) is the most remarkable.

On this day‡ commences the worship of the ancestral manes (the Pitriswara, or *father-gods*) of the Rajpoots, which continues for fifteen days. The Rana goes to the cemetery at Ara, and performs at the cenotaph of each of his forefathers the rites enjoined, consisting of ablutions, prayers, and the hanging of garlands of flowers, and leaves sacred to the dead, on their monuments. Every chieftain does the same amongst the altars of the "great ancients" (*burra boora*), or, if absent from their estates, they accompany their sovereign to Ara.

* See p 332

† I returned from three or five pieces of gold for the *rakhis* sent by my adopted sisters from one of whom, the sister of the Rana, I annually received this pledge by one of her handmaids. Three of them I have yet in my possession, though I never saw the donor who is now no more. I had, likewise, some presented through the family priest, from the Boondi, queen-mother, with whom I have conversed for hours, though she was invisible to me, and from the ladies of rank of the chieftains' families, but one of whom I ever beheld, though they often called upon me for the performance of brotherly offices in consequence of such tie. There is a delicacy in this custom, with which the bond uniting the cavaliers of Europe to the service of the fair, in the days of chivalry, will not compare.

‡ Sacred to Vishnu, with the title of *Ananta*, or infinite—*Bhavanshattra*. See (*Asiatic Researches*, vol iii p 291.) Here Vishnu appears as 'lord of the manes'

This is a curious subject to be engraved on an ancient pagan temple; if Jain or Buddhist, the interest would be considerably enhanced. On this festival, at Oodipur, as well as throughout India, they strew particular plants about the threshold, to prevent the entrance of reptiles.

RAKHI—This festival, which is held on the last day of Sawun, was instituted in honour of the good geni, when Durvasa the sage instructed Saloni (the genius or nymph presiding over the month of Sawun,) to bind on *rakhis*, or bracelets, as charms to avert evil. The ministers of religion and females alone are privileged to bestow these charmed wristbands. The ladies of Rajasthan, either by their handmaids or the family priests, send a bracelet as the token of their esteem to such as they adopt as brothers, who return gifts in acknowledgment of the honour. The claims thus acquired by the fair are far stronger than those of consanguinity for illustration of which I may refer to an incident already related in the annals of this house. Sisters also present their brothers with clothes on this day, who make an offering of gold in return†.

This day is hailed by the Brahmins as indemnifying them for their expenditure of silk and spangles, with which they decorate the wrists of all who are likely to make a proper return.

Bhadoon On the 3d there is a grand procession to the Chougan; and the 8th, or Ashtami, is the birth of Krishna, which will be described at large in an account of Nathdwara. There are several holidays in this month, when the periodical rains are in full descent, but that on the last but one (sudi 14, or 29th) is the most remarkable.

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If we look westward from this the central land of earliest civilization to Dacia, Thrace, Pannonia, the seats of the Thyssagetæ or western Getes, we find the same form of adoration addressed to the emblem of Mars, as mentioned by Xenophon in his memorable *retreat*, and practised by Alaric and his Goths, centuries afterwards, in the Acropolis of Athens. If we transport ourselves to the shores of Scandinavia, amongst the Cimbri and Getes of Jutland, to the *Ultima Thule*, wherever the name of Gete prevails we shall find the same adoration paid by the Getic warrior to his sword.

The Friesian Frank, also of Gothic race, adhered to this worship, and transmitted it with the other rites of the Getic warrior of the Jaxartes, such as the adoration of the steed, sacred to the sun, the great god of the Massagetæ, as well as of the Rajpoot, who sacrificed it at the annual feast, or with his arms and wife burnt it on his funeral pile. Even the kings of the 'second race' kept up the religion of their Scythic sires from the Jaxartes, and the bones of the war-horse of Chilperic were exhumed with those of the monarch. These rites, as well as those long-cherished chivalrous notions, for which the Salm Franks have ever been conspicuous, had their birth in Central Asia, for though contact with the more polished Arab softened the harsh character of the western warrior, his thirst for glory, the romantic charm which fed his passion, and his desire to please the fair, he inherited from his ancestors on the shores of the Baltic, which were colonized from the Oxus. Whether Charlemagne addressed his sword as *Joyeuse*,* or the Scandinavian hero Angantyr as the enchanted blade *Tinsing* (*Malman's bane*), each came from one common origin, the people which invented the custom of *Kharga Shapna*, or 'adoration of the sword.' But neither the faulchion "made by the dwarfs for Suafulama," nor the redoubted sword of Bayard with which he dubbed the first Francis, not even the enchanted brand of Ariosto's hero can for a moment compare with the double-edged *khanda* (scimitar) annually worshipped by the chivalry of Mewar. Before I descant on this monstrous blade, I shall give an abstract of the ceremonies on each of the *nine days* sacred to the god of war.

On the 1st of Asoj, after fasting, ablution, and prayer, on the part of the prince and his house-hold, the double-edged *khanda* is removed from the hall of arms (*ayudhasala*), and having received the homage (*pooja*) of the court, it is carried in procession to the *Kishenpol* (gate of Kishen), where it is delivered to the *Raj Jogi*,† the *Mahunts*, and band of *Jogis* assembled in front of the temple of Devi 'the goddess,' adjoining the portal of Kishen‡. By these, the monastic militant adorers of Hori, *the god of battle*, the brand emblematic of the divinity is placed§ on the altar before the image of his

* Iron cimeter. If the rites of Scythia were practised on this solemn occasion, (a) a lofty altar, or rather pile of faggots, three hundred yards in length and in breadth, was raised in a spacious plain, and the sword of Mars was placed erect on the summit of this rustic altar, "which was annually consecrated by the blood of sheep, horses, and of the hundredth captive"—Gibbon's *Roman Empire*, vol vi p 43.

(a) Attila dictating the terms of peace with the envoys of Constantinople, at the city of Margus, in Upper Moesia.

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9th There is no morning procession The horses from the royal stables as well as those of the chieftains, are taken to the lake, and bathed by their grooms, and on return from purification they are caparisoned in their new housings, led forth, and receive the homage of their riders, and the Rana bestows a largess on the master of the horse, the equerries, and grooms At three in the afternoon, the *nakarias* having thrice sounded, the whole state insignia, under a select band, proceed to Mount Matachal, and bring home the sword When its arrival in the court of the palace is announced, the Rana advances and receives it with due homage from the hands of the *Raj Jogi*, who is presented with a *khelat*, while the *mahunt* who has performed all the austerities during the nine days, has his *patera** filled with gold and silver coin The whole of the *Jogis* are regaled, and presents are made to their chiefs The elephants and horses again receive homage, and the sword, the shield, and spear, are worshipped within the palace At three in the morning the prince takes repose

The 10th, or *Dusseira*,† is a festival universally known in India, and respected by all classes, although entirely military, being commemorative of the day on which the deified Rama commenced his expedition to Lanka for the redemption of Seeta,‡ the "tenth of Asoj" is consequently deemed by the Rajpoot a fortunate day for warlike enterprize The day commences with a visit from the prince or chieftain to his spiritual guide Tents and carpets are prepared at the Chougan or Matachil mount, where the artillery is sent; and in the afternoon, the Rana, his chiefs and their retainers, repair to the *field of Mars* worship the *kayir* tree, liberate the *niltach* or jay (sacred to Rama), and return amidst a discharge of guns

11th In the morning, the Rana, with all the state insignia, the kettle-drums sounding *in the rear*, proceeds towards the Natachil mount, and takes the muster of his troops, amidst discharges of cannon, tilting, and display of horsemanship The spectacle is imposing even in the decline of this house The hilarity of the party, the diversified costume, the various forms, colours, and decorations of the turbans, in which some have the heron plume, or springs from some shrub sacred to the god of war, the clusters of lances, shining matchlocks, and black bucklers, and scarlet housings of the steeds, and waving penons, recall forcibly the glorious days of the devoted Sanga, or the immortal Pertap, who on such occasions collected round the black *changi* and crimson banner of Mewar a band of sixteen thousand of his own kin and clan, whose lives were their lord's and their country's The shops and bazars are ornamented with festoons of flowers and branches of trees, while the costliest cloths and brocades are extended on screens, to do honour to their prince, the *torun* (or triumphal arch) is placed before the tent, on a column of which he places one hand as he alights, and before entering makes

* The Jogi's *patera* is not so revolting as that of their divinity Hari (the god of war), which is the human *cranium*, this is a hollow gourd

† From *dus* or *dos*, the numeral *ten* the tenth.

‡ In this ancient story we are made acquainted with the distant maritime wars which the princes of India carried on Even supposing Ravana's abode to be the insular Ceylon, he must have been a very powerful prince to equip an armament sufficiently numerous to carry off from the remote kingdom of *Koshula* the wife of the great king of the *Suryas* It is most improbable that a petty king of Ceylon could wage equal war with a potentate who held the chief dominion of India, whose father, *Desaratha*, drove his victorious car (*ratha*) over every region (*desa*), and whose intercourse with the countries beyond the *Biahmaputra* is distinctly to be traced in the *Ramayana*

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An interesting essay might be written on *portes* and *toruns*, their names and attributes, and the genii presiding as their guardians. Amongst all the nations of antiquity, the portal has had its peculiar veneration to pass it was a privilege regarded as a mark of honour. The Jew Haman, in the true oriental style, took post at the king's gate as an inexpugnable position. The most pompous court in Europe takes its title from its *porte*,† where, as at Oodipur, all alight. The *tripolia*, or triple portal, the entry to the magnificent terrace in front of the Rana's palace, consists, like the Roman arcs of triumph, of three arches, still preserving the numeral sacred to the god of battle, one of whose titles is TRIPOORI, which may be rendered *Tripoli*, or lord of the *three places of abode*, or cities, but applied in its extensive sense to the three worlds, heaven, earth, and hell. From the Sanscrit *Pola*, we have the Greek *P u l e s*, a gate, or pass, and in the guardian or *Polioh*, the *P u l o r o s* or *porter*, while to this *langue mere*, our own language is indebted, not only for its *portes* and *porters*, but its doors (*dwaras*). Pylos signified also a pass, so in Sanscrit these natural barriers are called *Palas*, and hence the poetical epithet applied to the aboriginal mountain tribes of Rajasthan, namely, Pali-pati and Pal-indra, 'lords of the pass'.

One of the most important of the Roman divinities was Janus, whence *Januæ*, or portals, of which he was the guardian. A resemblance between the Ganesa of the Hindu pantheon and the Roman Janus has been pointed out by Sir W. Jones, but his analogy extended little beyond nominal similarity. The fable of the birth of *Ganesa* furnishes us with the origin of the worship of Janus, and as it has never been given, I shall transcribe it from the bard Chund. Ganesa is the chief of the genii‡ attendant on the god of war, and was expressly formed by Oomia, the Hindu Juno, to guard the entrance of her caveined retreat in the Caucasus, where she took refuge from the tyranny of the lord of Cailasa (Olympus), whose throne is fixed amidst eternal snows on the summit of this peak of the gigantic Caucasus (*Kholakasa*)§.

'Strife arose between Mahadeva and the faithful Parvati she fled to the mountains and took refuge in a cave. A crystal fountain tempted her to bathe, but shame was awakened, she dreaded being seen. Rubbing her frame, she made an image of man, with her nail she sprinkled it with the "water of life, and placed it as guardian at the entrance of the cave." Engrossed with the recollection of Parvati,|| Siva went to *Kartika*¶ for tidings

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† Hence may be found a good etymology of *janizary*, the guardian of the *serai*, a title left by the lords of Eastern Rome for the *Porte*.

‡ In Sanscrit *gen* (pronounced as *gun*), the *jin* of the Persians, transmuted to *genii*, here is another instance in point of the alternation of the initial, and softened by being transplanted from Indo-Scythia to Persia, as *Ganes* was *Janus* at Rome.

§ The *Casia Montes* of Ptolemy.

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It might be deemed folly to trace the rites and superstitions of so remote an age and nation to Central Asia but when we find the superstitions of the Indo-Scythic Getae prevailing within the Indus, in Dacia, and on the shores of the Baltic, we may assume their common origin, for although the worship of arms has prevailed among all warlike tribes, there is a peculiar respect paid to the sword amongst the Getic races. The Greeks and Romans paid devotion to their arms, and swore by them. The Greeks brought their habits from ancient Thrace, where the custom existed of presenting as the greatest gift, that peculiar kind of sword called *acinaces*, which we dare not derive from the Indo-Scythic or Sanscrit *asi*, a sword. When Xenophon, on his retreat, reached the court of Seuthes, he agreed to attach his corps to the service of the Thracian. His officers on introduction, in the true oriental style, presented their *nuzzurs*, or gifts of homage, excepting Xenophon, who, deeming himself too exalted to make the common offering, presented his sword, probably only to be touched in recognition of his services being accepted. The most powerful oath of the Rajpoot, next to his sovereign's throne (*gadri ca an*), is by his arms, *ya sil ca an*, 'by his, weapon' as, suiting the action to the word, he puts his hand on his dagger, never absent from his girdle. *Dhal, turwai ca an*, 'by my sword and shield' The shield is deemed the only fit vessel or salver on which to present gifts, and accordingly at a Rajpoot court, shawls, brocades, scarfs, and jewels are always spread before the guest on bucklers.

In the Runic "incantation of Heivor," daughter of Angantyr, at the tomb of her father, she invokes the dead to deliver the enchanted brand *Tirsing* or "*Hialmar's bane*," which, according to Getic custom, was buried in his tomb, she adjures him and his brothers "*by all their arms, their shields &c.*" It is depicted with great force, and, translated, would deeply interest a Rajpoot, who might deem it the spell by which the *Khanda* of HAMIRA, which he annually worships, was obtained.

INCANTATION

Hervor "Awake, Angantyr? Hervor, the only daughter of thee and "Suafu, doth awaken thee. Give me out of the tomb the tempered sword "which the dwarfs made for Suafurlama.

"Can none of Eyvors'† sons speak with me out of the habitations of the "dead? Hervaidur,† Hurvardur?"†

The tomb at length opens, the inside of which appears on fire, and a reply is sung from within.

Angantyr — "Daughter Heivor, full of spells to raise the dead, why dost 'thou call so? I was not buried either by father or friends; two who lived after me got *Tirsing*, one of whom is now in possession thereof."

Hervor — "The dead shall never enjoy rest unless Angantyr deliver me, "*Tirsing* that cleaveth shields, and killed Hialmar"†

* The Gothic invaders of Italy inaugurated their monarch by placing him upon a shield elevating him on their shoulders in the midst of his army.

† All these proper names might have Oriental etymologies assigned to them. Eyvor-sail is the name of a celebrated Rajpoot hero of the Bhatti tribe, who were driven at an early period from the very heart of Scythia, and are of Yudu race.

‡ The word can have a Sanscrit derivation from *hya*, 'a horse,' *marna* 'to strike or kill,' *Hailmar*, 'the horse slayer.'

remarked that the Rana aids himself to dismount by placing his hand on one of the columns of the *torun*, an act which is pregnant with a martial allusion as are indeed the entire ceremonials of the "worship of the sword"

It might be deemed folly to trace the rites and superstitions of so remote an age and nation to Central Asia but when we find the superstitions of the Indo-Scythic Getae prevailing within the Indus, in Dacia, and on the shores of the Baltic, we may assume their common origin, for although the worship of arms has prevailed among all warlike tribes, there is a peculiar respect paid to the sword amongst the Getic races. The Greeks and Romans paid devotion to their arms, and swore by them. The Greeks brought their habits from ancient Thrace, where the custom existed of presenting as the greatest gift, that peculiar kind of sword called *acinaces*, which we dare not derive from the Indo-Scythic or Sanscrit *asi*, a sword. When Xenophon, on his retreat, reached the court of Seuthes, he agreed to attach his corps to the service of the Thracian. His officers on introduction, in the true oriental style, presented their *nuzzurs*, or gifts of homage, excepting Xenophon, who, deeming himself too exalted to make the common offering, presented his sword, probably only to be touched in recognition of his services being accepted. The most powerful oath of the Rajpoot, next to his sovereign's throne (*gadi ca an*), is by his arms, *ya sil ca an*, 'by his, weapon' as, suiting the action to the word, he puts his hand on his dagger, never absent from his girdle. *Dhal, turwar ca an*, 'by my sword and shield' The shield is deemed the only fit vessel or salver on which to present gifts, and accordingly at a Rajpoot court, shawls, brocades, scarfs, and jewels are always spread before the guest on bucklers.

In the Runic "incantation of Heivor," daughter of Angantyr, at the tomb of her father, she invokes the dead to deliver the enchanted brand *Tirsing* or "*Hialmar's bane*," which, according to Getic custom, was buried in his tomb, she adjures him and his brothers "*by all their arms, their shields &c.*" It is depicted with great force, and, translated, would deeply interest a Rajpoot, who might deem it the spell by which the *Khanda* of HAMIRA, which he annually worships, was obtained.

INCANTATION

Hervor "Awake, Angantyr? Hervor, the only daughter of thee and "Suafu, doth awaken thee. Give me out of the tomb the tempered sword "which the dwarfs made for Suafurlama.

"Can none of Eyvors'† sons speak with me out of the habitations of the "dead? Hervardui,† Hurvardur?"†

The tomb at length opens, the inside of which appears on fire, and a reply is sung from within.

Angantyr — "Daughter Heivor, full of spells to raise the dead, why dost 'thou call so? I was not buried either by father or friends; two who lived after me got *Tirsing*, one of whom is now in possession thereof."

Hervor — "The dead shall never enjoy rest unless Angantyr deliver me, "*Tirsing* that cleaveth shields, and killed Hialmar"‡

* The Gothic invaders of Italy inaugurated their monarch by placing him upon a shield elevating him on their shoulders in the midst of his army.

† All these proper names might have Oriental etymologies assigned to them. Eyvor-sail is the name of a celebrated Rajpoot hero of the Bhatti tribe, who were driven at an early period from the very heart of Scythia, and are of Yudu race.

‡ The word can have a Sanscrit derivation from *hya*, 'a horse,' *marna* 'to strike or kill,' *Hailmar*, 'the horse slayer.'

the ashes of those martyred *Kamunis*, that he made good his way into those rock-bound abodes, the legend says not but though

"In darkness, and with dangers compassed round,
"And solitude,"

the intrepid Maldeo paused not until he had penetrated to the very bounds of the abyss, where in a recess he beheld the snaky sorceress and her sister crew, seated round a cauldron, in which the materials of their incantation were solving before a fire that served to illumine this abode of horror. As he paused, the reverberation of his footsteps caused the infernal crew to look athwart the palpable obscure of their abode, and beholding the audacious mortal, they demanded his intent. The valiant Sonigura replied that he did not come as a spy,

"With purpose to explore or to disturb
"The secrets of their realm,"

but in search of the enchanted brand of the founder of the Gehlotes. Soon they made proof of Maldeo's hardihood. Uncovering the cauldron, he beheld a sight most appalling amidst divers fragments of animals was the arm of an infant. A dish of this horrid repast was placed before him, and a silent signal made for him to eat. He obeyed, and returned the empty platter; it was proof sufficient of his worth to wear the enchanted blade, which, drawn forth from its secret abode, was put into the hand of Maldeo, who bowing, retired with the trophy.

Rana Hamira recovered this heir-loom of his house, and with it the throne of Cheetore, by his marriage with the daughter of his Sonigura, as related in the annals*. Another version says it was Hamira himself who obtained the enchanted sword, by his incantations to Charuni Devi, or the goddess of the bards, whom he worshipped.

We shall conclude this account of the military festival of Mewar with the birth *Kumara*, the god of *Wai*, taken from the most celebrated of their mythological poems, the *Ramayuna*, probably the most ancient book in the world. "Mera, daughter of Meru, became the spouse of Himavati, from whose union sprung the beauteous Ganga, and her sister Ooma. Ganga was sought in marriage by all the celestials, while Ooma, after a long life of austerity, was espoused by *Roodra*†. But neither sister was fortunate enough to have offspring, until Ganga became pregnant by *HUTASHANA* (regent of fire), and "*KUMARA*, resplendent as the sun, illustrious as the moon, was produced from the side of Ganga." The gods, with Indra at their head, carried him to the *Krittikas*‡ to be nursed, and he became their joint care. "As he resembled the fire in brightness, he received the name of "Scanda, when the immortals, with *AGNI* (fire) at their head, anointed him "as general of the armies of the gods,"§ "Thus (the bard Valmika speaks), 'oh! Rama, have I related the story of the production of *Kumar*'"

origin to all these tribes. As Bappa, the founder of the Gehlotes, retired into Scythia and left his heirs to rule in India, I shall find fault with no antiquary, who will throw overboard all the connection between Kanaksen, the founder of the Balabhi empire, and Sumitra, the last of Rana's line. Many rites of the Rana's house are decidedly Scythic.

* See p. 291.

† One of the names of the divinity of war, whose images are covered with vermilion in imitation of blood (*Qy*, the German *roodur*, 'red').

‡ The Pleiades.

§ The festival of the birth of this son of Ganga, or *Jannvi*, is on the 10th of *Jeyt*. Sir W. Jones gives the following couplet from the *Sancha*: "On the 10th of *Jyaishtha*, on the

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DEWALI, or Festival of Lamps. On the Amavus, or *ides* of Caitica, is one of the most brilliant fetes of Rajasthan, called the *Dewali*, when every city, village, and encampment, exhibits a blaze of splendour. The potters, wheels revolve for weeks before solely in the manufacture of lamps (*depa*) and from the palace to the peasant's hut, every one supplies himself with them, in proportion to his means and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats, are carried in trays and consecrated at the temple of *Lakshmi*, the *goddess of wealth*, to whom the day is consecrated. The Rana on this occasion honours his prime minister with his presence to dinner, and this chief officer of state who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of minister. On this day, it is incumbent upon every votary of *Lakshmi* to try the chance of the dice, and from their success in the *dewali*, the prince, the chief, the merchant, and the artizan, fortell the state of their coffers for the ensuing year.

Lakshmi, though on this festival depicted under by the type of riches, evidently the beneficent *Annapurna* in another garb, for the agricultural community place a corn-measure filled with grain and adorned with flowers as her representative, or, if they adorn her effigies they are those of *Padma*, the water-nymph, with a lotus in one hand, and the *pashu* (or fillet for the head) in the other. As *Lakshmi* was produced at 'the Churning of the Ocean,' and hence called one of the "fourteen gems," she is confounded with *Rambha*, chief of the *apsaras*, the Venus of the Hindus. Though both were created from the froth (*sara*) of the waters (*ap* or *up*) they are as distinct as the representations of *riches* and *beauty* can be. *Lakshmi* became the wife of *Visnu*, or *Kaniya*, and is placed at the feet of his marine couch when he is floating on the chaotic waters. As his consort, she merges into the character of *Sarasvati*, the goddess of eloquence, and here we have the combination of *Minerva* and *Apollo*. As of *Minerva*, the owl is the attendant of *Lakshmi*, and when we reflect that the Egyptians, who furnished the Grecian pantheon, held these solemn festivals, also called "the feast of lamps" in honour of *Minerva* at Sais, we may deduce the origin of this grand Oriental festival from that common mother-country in Central Asia, whence, the *Dewali* radiated to remote China, the Nile, the Ganges, and the shores of the Tigris, for the *shebrat* of Islam is but "the feast of lamps" of the Rajpoots. In all these there is a mixture of the attributes of *Ceres* and *Proserpine*, of *Plutus* and *Pluto*. *Lakshmi* partakes of the attributes of both the first, while *Cuvera*,* who is conjoined with her, is *Plutus* as *Yama* is *Pluto* the internal judge. The consecrated lamps and the libations of oil are all dedicated to him, and "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battles in a foreign land, and light them through the shades of death to the mansion of *Yama*."†

* The Hindu god of riches

† *Yamala* is the great god of the Finlanders —(Clarke)

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No satisfactory etymology has ever been assigned for the *phallic* emblem of generation, adored by Egyptian, Greek, Roman, and even by the *Christian* which may be from the same primeval language that formed the Sanskrit

Phalisa is the 'fructifier,' from *phala* 'fruit,' and *Isa* 'the god' Thus the type of Osiris can have a definite interpretation, still wanting to the *lingam* of *Iswara*. Both deities presided over the streams which fertilized the countries in which they received divine honours. Osiris over the *Nile*, from 'the mountains of the moon,' in Ethiopia,* *Iswara* over the Indus,† (also called the Nil), and the Ganges from *Chandragiri*, the mountains of the moon, on a peak of whose glaciers he has throne.

Siva occasionally assumes the attributes of the sun-god; they especially appertain to *Vishnu*, who alone is styled "immortal, the one, creator, and uncreated;" and in whom centre all the qualities (*goonam*), which have peopled the Hindu pantheon with their ideal representatives. The bard *Chand*, who has embodied the theological tenets of the *Rajpoots* in his prefatory invocation to every divinity who can aid his intent, apostrophizes *Ganesa*, and summons the goddess of eloquence, (*Sarasvati*) "to make his tongue her abode," deprecates the destroying power, "him whom wrath inhabits," lest he should be cut off ere his book was finished; and lauding distinctly each member of the triad (*tri-murti*), he finishes by declaring them one, and that "whoever believes them separate, hell will be his portion." Of this *One* the sun is the great visible type, adored under a variety of names, as *Surya*, *Mitra*, *Bhascar*, *Viava*, *Vishnu*, *Carna*, or *Kana*, likewise an Egyptian epithet for the sun ‡

The emblem of *Vishnu* is *Garuda*, or the eagle,§ and the *Sungod* both of the Egyptians and Hindus is typified with the bird's head *Aruna* (the dawn), brother of *Garuda*, is classically styled the charioteer of *Vishnu*, whose two sons, *Sumpati* and *Jutayu*, attempting in imitation of their father to reach the sun, the wings of the former were burnt and he fell to the earth. of this the Greeks may have made their fable of *Icarus* ||

In the chief zodiacal phenomena, observation will discover that *Vishnu* is still the object of worship. The *Phula-dola*,¶ or *Floralia*, in the vernal equinox, is so called from the image of *Vishnu* being carried in a *dola* or ark covered with garlands of flowers (*Phula*). Again, in the month of *Assar*, the commencement of the periodical rains, which date from the summer solstice, the image of *Vishnu* is carried on a car, and brought forth on the first appearance of the moon, the 11th of which being the solstice, is called "the night of the gods." Then *Vishnu* reposes on his serpent-couch until the cessation of the flood on the 11th of *Bhadoon*, when "he turns on his side."**

* "The land of the sun" (æet)

† *Ferishta* calls the Indus the *Nilab* or 'blue waters,' it is also called *Aba-sin* the father of streams

‡ According to *Diodorus Siculus*

§ The vulture and crane, which soar high in the heavens, are also called *garuda*, and vulgarly *geed*. The ibis is of the crane or heron kind

|| *Phæton* was the son of *Cephalus* and *Aurora*. The former answers to the Hindu bird-headed messenger of the sun. *Aruna* is the *Aurora* of the Greeks who with more taste have given the dawn a female character.

¶ Also called *Dola-yatra*

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Rama and the Pharaoh* of Moses, which would tend to the opposite of my hypothesis, and shew that India received her Phallic rites, her architecture, and symbolic mythology, from the Nile, instead of planting them there.

"Est ce l'Inde, la Phenicie, l'Ethiopie, la Chaldee, ou l'Egypte, qui a vu naitre ce culte? ou bien le type en a-t-il ete fourni aux habitans de ces contrées, par une nation plus ancienne encore?" asks an ingenious, but anonymous French author, on the origin of the Phallic worship.† *Ramesa*, chief of the *Suryas*, or sun-born race, was king of the city designated from his mother, *Coushalya*, of which *Ayodhya* was the capital. His sons were Lava and Cush, who originated the races we may term the *Lavites* and *Cushites*, or *Cushwas* of India‡. Was then *Coushalya* the mother of *Ramesa*, a native of *Æthiopia*,§ or *Cushadwipa*, 'the land of Cush?' Rama and Krishna are both painted blue (*nīla*) holding the lotus, emblematic of the Nile. Their names are often identified Ram-Krishna, the birdheaded divinity, is painted as the messenger of each, and the historians of both were contemporaries. That both were real princes there is no doubt, though Krishna assumed to be an incarnation of Vishnu, as Rama was of the sun. Of Rama's family was *Trisankha*, mother of the great apostle of Buddha, whose symbol was the serpent, and the followers of Buddha assert that Krishna and this apostle, whose statues are *fac-similes* of those of Memnon, were cousins. Were the *Hermetic* creed and Phallic rites therefore received from the Ethiopic Cush? Could emblematic relics be discovered in the caves of the Troglodytes, who inhabited the range of mountains on the Cushite shore of the Arabian straits, akin to those of Ellora and Elephanta,|| whose style discloses physical, mythological, as well as architectural affinity to the Egyptian, the question would at once be set at rest.

I have derived the Phallus from *Phalisa*, the *chief fruit*. The Greeks, who either borrowed it from the Egyptians or had it from the same source, typified the *Fructifier* by a *pine-apple*, the form of which resembles the *Sitaphala*,¶ or fruit of Sita, whose rape by Ravana carried Rama from the Ganges over many countries ere he recovered her**. In like manner *Gouri*, the Rajpoot Ceres, is typified under the *ingo-nut*, or *sriphala*,†† the *chief of fruit* or *fruit* sacred to *Sri*, or *Isa* (Isis), whose other elegant emblem of abundance, the *camacumpa*, is drawn with branches of the *palmyra*,‡‡ or *coco-tree*, gracefully pendent from the vase (*cumbha*).§§

* *Pha-ra* is but a title, 'the king'

o. r.

† "Des Divinités génératives, ou du culte du Phallus chez les anciens et les modernes." —Paris

‡ Of the former race the *Ranas* of Mewar, of the latter the princes of Nirwar and Ambar are the representatives

§ *Æthiopia*, 'the country of the sun,' from *Aet*, contraction of *Aditya*. Egypt may have the same etymology, *Aetia*

|| It is absurd to talk of these being modern, decypher the characters thereon, and then pronounce their antiquity

¶ *Vulg Sureefa*

** Rama subjected her to the fiery ordeal, to discover whether her virtue had suffered while thus forcibly separated

†† *Vulg Naryal*

‡‡ *Palmyra* is Sanskrit corrupted, and affords the etymology of Solomon's city of the desert, *Tadmor*. The p, by the retrenchment of a single diacritical point, becomes t and the l and d being permutable, *Pal* becomes *Tad* or *Tal*—the *Palmyra*, which is the *Mor*, or chief of trees, hence *Tadmor*, from its date-trees

§§ A plate in the second volume will illustrate this.

Rama and the Pharaoh* of Moses, which would tend to the opposite of my hypothesis, and shew that India received her Phallic rites, her architecture, and symbolic mythology, from the Nile, instead of planting them there.

"Est ce l'Inde, la Phenicie, l'Ethiopie, la Chaldee, ou l'Egypte, qui a vu naître ce culte? ou bien le type en a-t-il été fourni aux habitans de ces contrées, par une nation plus ancienne encore?" asks an ingenious, but anonymous French author, on the origin of the Phallic worship.† *Ramesa*, chief of the *Suryas*, or sun-born race, was king of the city designated from his mother, *Coushalya*, of which *Ayodhya* was the capital. His sons were Lava and Cush, who originated the races we may term the *Lavites* and *Cushites*, or *Cushwas* of India‡. Was then *Coushalya* the mother of *Ramesa*, a native of *Æthiopia*,§ or *Cushadwipa*, 'the land of Cush?' Rama and Krishna are both painted blue (*nila*) holding the lotus, emblematic of the Nile. Their names are often identified. Ram-Krishna, the birdheaded divinity, is painted as the messenger of each, and the historians of both were contemporaries. That both were real princes there is no doubt, though Krishna assumed to be an incarnation of Vishnu, as Rama was of the sun. Of Rama's family was *Trisankha*, mother of the great apostle of Buddha, whose symbol was the serpent, and the followers of Buddha assert that Krishna and this apostle, whose statues are *fac-similes* of those of Memnon, were cousins. Were the *Hermetic* creed and Phallic rites therefore received from the Ethiopic Cush? Could emblematic relics be discovered in the caves of the Troglodytes, who inhabited the range of mountains on the Cushite shore of the Arabian straits, akin to those of Ellora and Elephanta,|| whose style discloses physical, mythological, as well as architectural affinity to the Egyptian, the question would at once be set at rest.

I have derived the Phallus from *Phalisa*, the *chief fruit*. The Greeks, who either borrowed it from the Egyptians or had it from the same source, typified the *Fructifier* by a *pine-apple*, the form of which resembles the *Sitaphala*,¶ or fruit of Sita, whose rape by Ravana carried Rama from the Ganges over many countries ere he recovered her**. In like manner *Gouri*, the Rajpoot Ceres, is typified under the *ingo-nut*, or *sriphala*,†† the *chief of fruit* or *fruit* sacred to *Sri*, or *Isa* (Isis), whose other elegant emblem of abundance, the *camacumpa*, is drawn with branches of the *palmyra*,‡‡ or *coco-tree*, gracefully pendent from the vase (*cumbha*).§§

* *Pha-ra* is but a title, 'the king'

o, ~

† "Des Divinités génératives, ou du culte du Phallus chez les anciens et les modernes." —Paris

‡ Of the former race the Ranas of Mewar, of the latter the princes of Nirwar and Ambar are the representatives

§ *Æthiopia*, 'the country of the sun,' from *Aet*, contraction of *Aditya*. Egypt may have the same etymology, *Aetia*

|| It is absurd to talk of these being modern, decypher the characters thereon, and then pronounce their antiquity

¶ Vulg *Sureefa*

** Rama subjected her to the fiery ordeal, to discover whether her virtue had suffered while thus forcibly separated

†† Vulg *Naryal*

‡‡ *Palmyra* is Sanskrit corrupted, and affords the etymology of Solomon's city of the desert, *Tadmor*. The p, by the retrenchment of a single diacritical point, becomes t and the l and d being permutable, *Pal* becomes *Tad* or *Tal*—the *Palmyra*, which is the *Mor*, or chief of trees, hence *Tadmor*, from its date-trees

§§ A plate in the second volume will illustrate this.

Saturnalia or *Phamenoth*. Even Ram-isa and Ravana may, like Osiris and Typhon, be merely the ideal representatives of light and darkness; and the chaste *Sita*, spouse of the *Surya* prince, the astronomical Virgo, only a zodiacal sign

That a system of Hinduism pervaded the whole Babylonian and Assyrian empires, Scripture furnishes abundant proofs, in the mention of the various types of the sun-god *Balnath*, whose pillar adorned "every mount" and "every grove; and to whose other representative, the brazen calf (*nanda*), the 15th of each month (*amavus*)* was especially sacred. It was not confined to these celebrated regions of the East, but was disseminated throughout the earth, because from the Aral to the Baltic, colonies were planted from that central region;† the cradle of the *Surya* and the *Indus*, whose branches (*sakhar*)‡ the *Yavan*, the *Aswa*, and the *Meda*, were the progenitors of the *Ionians*, the *Assyrians*, and the *Medes*,§ while in latter times, from the same teeming region, the *Galati* and *Geta*,|| the *Kelts* and *Goths*, carried modifications of the system to the shores of *Armorica* and the *Baltic*, the cliffs of *Caledonia*, and the remote isles of the *German Ocean*. The monumental circles sacred to the sun-god *Belenus* at once existing in that central region¶ in *India*,** and throughout Europe, is conclusive. The apotheosis of the patriarch *Noah*, whom the *Hindu* styles "*Manu Vairavata*," 'the man son of the sun,' may have originated the *Dolayatra* of the *Hindus*, the ark of *Osiris*, the ship of *Isis* amongst the *Suevi*, in memory of "the forty days" noticed in the traditions of every nation of the earth.

The time may be approaching when this worship in the East like the Egyptian, shall be only matter of tradition; although this is not likely to be effected by such summary means as were adopted by *Cambyses*, who slew the sacred *Apis* and whipped his priests, while their Greek and Roman conquerors adopted and embellished the Pantheon of the Nile.†† But when Christianity reared her severe yet simple form, the divinities of the Nile, the Pantheon of Rome, and the *Acropolis* of Athens, could not abide her awful majesty. The temples of the *Alexandrian Serapis* were levelled by *Theophilus*,‡‡ while that of *Osiris* at *Memphis* became a church of Christ, "Muni de ses pouvoirs et escorte d'une foule de moines, il mit en fuite les pretres brisa les idoles, demolit les temples, ou y etablit des monasteres"§§

* The *Hindus* divide the month into two portions called *pukhas* or fortnights. The first is termed *badi*, reckoning from the 1st to the 15th, which day of partition is called *amavus*, answering to the *ides* of the *Romans*, and held by the *Hindus* as it was by the *Jews* in great sanctity. The last division is termed *Sudi*, and they recommence with the initial numeral, thence to the 30th or completion, called *poornum*; thus instead of the 16th, 17th, &c, of the month, they say *Sudi elum* (1st) *Sudi doag* (3rd)

† *Sogdiana* and *Transoxiana*

‡ Hence the word *sacra*

§ See *Genealogical Table No 2*, for these names. The sons of the three *Medes* pronounced *Mede*, founded kingdoms at two precise point of time, according to calculation from the number of kings, that *Assyria* was founded

|| The former were more pastoral, and hence the origin of their name, corrupted to *Keltoi*. The *Geta* or *Jits* pursued the hunter's occupation, living more by the chase, though these occupations are generally conjoined in the early stages of civilization.

¶ *Rubruquais* and other travellers

** Colonel *Mackenzie's* invaluable and gigantic collection

†† *Isis* and *Osiris*, *Serapis* and *Canopus*, *Apis* and *Ibis*, adopted by the *Romans*, whose temples and images, yet preserved will allow full scope to the *Hindu* antiquary for analysis of both systems. The temple of *Serapis* at *Pozzouli* is quite *Hindu* in its ground plan.

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§§ *Du Culte, &c &c* 19, 47.

which are continually undergoing modifications, in contradistinction to the *morals* of society, the latter, having a fixed creed for their basis, are definite and unchangeable. The *chal* of the Rajpoot, like the *mores* of the Romans, or *costumi* of modern Italy, is significant alike of mental and external and habit. In the moral point of view, it is the path chalked out for him by the sages of antiquity, in the personal, it is that which custom has rendered immutable. *Kea boora chal chalta*, 'in what a bad path does he march!' says the moralist. *Bap, Dada ca chal chhoora*, 'he abandons the usages of his ancestors,' says the strickler for custom, in Rajasthan.

The grand features of morality are few, and nearly the same in every nation not positively barbarous. The principles contained in the Decalogue form the basis of every code of Menu and of Mahomed, as well as of Moses. These are grand landmarks of the truth of divine history, and are confirmed by the less important traits of personal customs and religious rites, which nations the most remote from each other continue to hold in common. The *Koran* we know to have been founded on the Mosaic law, the *Sastra* of Menu, unconsciously, approaches still more to the Jewish Scriptures in spirit and intention, and from its pages might be formed a manual of Moral instruction, which, if followed by the disciples of the framer, might put more favoured societies to the blush.

As it has been observed in a former part of this work, the same religion governing all must tend to produce a certain degree of mental uniformity. The shades of *moral* distinction which separate these races are almost imperceptible while you cannot pass any grand natural barrier without having the dissimilarity of customs and manners forced upon your observation. Whoever passes from upland Mewar, the country of the Seesodias, into the sandy flats of Marwar, the abode of the Rahtores, would feel the force of this remark. Innovations proceeding from external causes, such as conquest by irreligious foes, and the birth of new sects and schisms operate important changes in manners and customs. We can only pretend, however, to describe facts which are obvious, and those which history discloses, whence some notions may be formed of the prevailing traits of character in the Rajpoot; his ideas of virtue and vice, the social intercourse and familiar courtesies of Rajasthan, and their recreations, public and private.

"The manners of a people," says the celebrated Goguet, "always bear a proportion to the progress they have made in the arts and sciences." If by this test we trace the analogy between past and existing manners amongst the Rajpoots, we must conclude at once that they have undergone a decided deterioration. Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find the astronomers, whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors, whose works claim our admiration, and the musicians, "who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation"?* The manners of those days must have corresponded with this advanced stage of refinement, as they must have suffered from its decline. yet the homage paid by Asiatics to precedent, has preserved many relics of ancient customs, which have survived the causes that produced them.

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the cradle of nations, Central Asia, they did not thence bring these notions within the Indus, for the Scythian women went to the opposite extreme, and were polyandrists*. The desire of eradicating those impure habits, described by Herodotus, that the slipper at the tent-door should no longer be a sign, may have originated the opposite extreme in a life of entire seclusion. Both polygamy and polyandrisms originated in a mistaken view of the animal economy, and of the first great command to people the earth the one was general amongst all the nations of antiquity, the other rare, though to be found in Scythia, India, and even amongst the Natches, in the new world, but never with the Rajpoot, with whom monogamy existed during the patriarchal ages of India, as amongst the Egyptians. Of all the nations of the world who have habituated the female to a restricted intercourse with society whether Grecian, Roman, Egyptian, or Chinese, the Rajpoot has given least cause to provoke the sentiment of pity, for if deference and respect be proofs of civilization, Rajpootana must be considered as redundant in evidence of it. The uxoriousness of the Rajpoot might be appealed to as indicative of the decay of national morals, "*chez les barbares (says Segur) les femmes ne sont rien. les mœurs de ces peuples s'adoucissent-telles, on compte les femmes pour quelque-chose. enfin, se corrompent-elles, les femmes sont tout,*" and whether from this decay, or the more probable and amiable cause of seeking in their society, consolation for the loss of power and independence, the women are nearly every thing with the Rajpoot.

It is scarcely fair to quote Menu as an authority for the proper treatment of the fair sex, since many of his dicta by no means tend to elevate their condition. In his lengthened catalogue of things pure and impure he says, however, "the mouth of a woman is constantly pure,"† and he ranks it with the running waters, and the sun-beam, he suggests that their names should be "agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction"‡.

"Where females are honoured, (says Manu), there the deities are pleased; but where dishonoured, *there all religious rites become useless.*" and he declares, "that in whatever house a woman not duly honoured pronounces an imprecation, that house, with all that belongs to it, shall utterly perish"§. "Strike not, even with a blossom, a wife guilty of a hundred faults,"|| says another sage a sentiment so delicate, that Reginald de Born, the prince of troubadours, never uttered any more refined.

However exalted the respect of the Rajpoot for the fair, he nevertheless holds that

" Nothing lovelier can be found

" In woman, than to study household good "

In the most tempestuous period of the history of Mewar, when the Ranas

* So are some of the Hindu races in the mountainous districts about the Himalaya, and, in other parts of India. This curious trait in ancient manners is deserving of investigation; it might throw some light on the early history of the world.

† Chap v, p 130

‡ Chap ii, 33

§ Digest of Hindu Law, Colebrooke, vol ii, p 209

|| Of all the religions which have diversified mankind, whatever man might select, woman should chose the Christian. This alone gives her just rank in the scale of creation, whether arising from the domestic principle which pervades our faith, or the dignity conferred on the sex in being chosen to be the mother of the Saviour of man. In turning over the pages of Menu, we find many mortifying texts, which I am inclined to regard as interpolations; as the following, so opposed to the beautiful sentiment above quoted — "A wife, a son, a servant, a pupil and a younger brother, may be corrected when they commit faults with a

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"A woman's bliss is found, not in the smile
 "Of father, mother, friend, nor in herself
 "Her husband is her only portion here,
 "Her heaven hereafter. If thou indeed
 "Depart this day into the forest drear,
 "I will precede, and smooth the thorny way

"A gay recluse
 "On thee attending, happy shall I feel
 "Within the honey-scented grove to roam,
 "For thou o'en here canst nourish and protect,
 "And therefore other friend I cannot need,
 "To day most surely with thee will I go
 "And thus resolved, I must not be deny'd
 "Roots and wild fruit shall be my constant food,
 "Nor will I near thee add unto thy cares,
 "Nor lag behind, nor forest food refuse,
 "But fearless travers every hill and dale.
 "Thus could I sweetly pass a thousand years,
 "But without thee o'en heaven would lose its charms
 "Pleased to embrace thy feet, I will reside
 "In the rough forest as my father's house
 "Void of all other wish, supremely thine,
 "Permit me this request—I will not grieve,
 "I will not burden thee—refuse me not
 "But shouldst thou, Raghuvu, this prayer deny,
 "Know, I resolve on death"

Vide Ward, *On the History, Literature, and Mythology of the Hindus*, vol. ii p. 408

The Publication of Mr. Wilson's specimens of the Hindu drama has put the English public in possession of very striking features of ancient Hindu manners, amongst which conjugal fidelity and affection stand eminently conspicuous. The *Ultara Rama Charita*, the *Vikrama and Urvashi*, and the *Mudra Rakshasa*, contain many instances in point. In the latter piece occurs an example, in comparatively humble life, of the strong affection of a Hindu wife. Chandana Das, like Antonio in the *Merchant of Venice*, is doomed to die, to save his friend. His wife follows him to the scene of execution, with their only child, and the succeeding dialogue ensues:

Chand Wife	Withdraw, my love, and lead our boy along Forgive me, husband,—to another world Thy steps are bound, and not to foreign realms, Whence in due time thou homeward wilt return, No common farewell our leave taking now Admits, nor must the partner of thy fate Leave thee to trace thy solitary way
---------------	---

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Vide Ward, *On the History, Literature, and Mythology of the Hindus*, vol. ii p. 408

The Publication of Mr. Wilson's specimens of the Hindu drama has put the English public in possession of very striking features of ancient Hindu manners, amongst which conjugal fidelity and affection stand eminently conspicuous. The *Ultara Rama Charita*, the *Vikrama and Urvashi*, and the *Mudra Rakshasa*, contain many instances in point. In the latter piece occurs an example, in comparatively humble life, of the strong affection of a Hindu wife. Chandana Das, like Antonio in the *Merchant of Venice*, is doomed to die, to save his friend. His wife follows him to the scene of execution, with their only child, and the succeeding dialogue ensues.

Chand Wife	Withdraw, my love, and lead our boy along Forgive me, husband,—to another world Thy steps are bound, and not to foreign realms, Whence in due time thou homeward wilt return, No common farewell our leave taking now Admits, nor must the partner of thy fate Leave thee to trace thy solitary way
---------------	---

"from her eyes and she exclaims, 'the fame of the Chundail is departing.'
 "but when gone, oh sons of Jessraj, great will be your self-accusing sorrow:
 "yet think of Mahoba!"

"Destruction to Mahoba! Annihilation to the Chundail who, without
 "fault, expelled us our home in whose service fell our father, by whom his
 "kingdom was extended Send the slenderous Purihara let him lead your
 "armies against the heroes of Delhi Our heads were the pillars of Mahoba;
 "by us were the Goands expelled, and their strong-holds Deogurh and Chand-
 "bari added to his sway We maintained the field against the Jadoon, sack-
 "ed Hindown,* and planted his standard on the plains of Kuttair It was I
 "(continued Ala) who stopped the sword of the conquering Cutchwaha.†
 "The Amirs of the Sultan fled before us At Gaya we were victorious, and
 "added Rewah‡ to his kingdom Anterved§ I gave to the flames, and levelled
 "to the ground the towns of Mewat|| From ten princes did Jessraj bring
 "spoil to Mahoba This have we done, and the reward is exile from our
 "home! Seven times have I received wounds in his service, and since my
 "father's death gained forty battles, and from seven has Udila conveyed the
 "record of victory¶ to Purnal Thrice my death seemed inevitable. The
 "honour of his house I have upheld—yet exile is my reward!"

The bard replies. "The father of Purnal left him when a child to the
 "care of Jessraj Your father was in lieu of his own, the son should not
 "abandon him when misfortune makes him call on you The Rajpoot who
 "abandons his sovereign in distress will be plunged into hell Then place on
 "your head the loyalty of your father Can you desire to remain at Canouj
 "while he is in trouble, who expended thousands in rejoicings for your
 "birth? Malundevi (the queen), who loves you as her own, presses your
 "return She bids me demand of Dewulde fulfilment of the oft-repeated
 "vow, that your life and Mahoba, when endangered, were inseparable The
 "breaker of vows, despised on earth, will be plunged into hell, there to remain
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Dewulde heard the message of the queen "Let us fly to Mahoba," she
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 "—Return to Mahoba let it stand or fall, it is the same to me, Canouj is
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"Would that the gods had made me barren," said Dewulde, that I had
 "never borne sons who thus abandon the paths of the Rajpoot, and
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* Hindown was a town dependent on Biana, the capital of the Jadoons, whose descen-
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† Rao Pujaoon of Ambar, one of the great vassals of the Cnohan, an ancestor of the pre-
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§ Anterved, the Do-ab, or Mesopotamia of the Jumna and Ganges

|| A district S W of Delhi, notorious for the lawless habits of its inhabitants a very
 ancient Hindu race, but the greater part forced proselytes to the faith of Islam In the time
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The bardic herald was rewarded with four villages. We are then introduced to the Chohan camp and council, where Chund the bard is expatiating on the return of the Binafurs with the succours of Canouj. He recommends his sovereign to send a herald to the Chandail to announce the expiration of the truce, and requiring him to meet him in the field, or abandon Mahoba. According to the bard's advice, a despatch was transmitted to Purnal, in which the cause of war was recapitulated—the murder of the wounded; and stating that, according to Rajpoot faith, he had granted seven days beyond the time demanded, "and although so many days had passed since succour "had arrived from Canouj, the lion-horn had not yet sounded (*sing-nad*) " adding: "if he abandon all desire of combat, let him proclaim his vassalage "to Delhi, and abandon Mahoba."

Purnal received the hostile message in despair; but calling his warriors around him, he replied to the herald of the Chohan, that "on the day of the "sun, the first of the month, he would join him in strife."

"On the day sacred to *Sucra* (Friday), Prithwiraj sounded the shell, "while the drums thrice struck proclaimed the truce concluded.* The stand- "ard was brought forth, around which the warriors gathered, the cup circu- "lated, the prospect of battle filled their souls with joy. They anointed their "bodies with fragrant oils, while the celestial apsaras with ambrosial oils and "heavenly perfumes anointed their silver forms, tinged their eyelids, and "prepared for the reception of heroes†. The sound of the war-shell reached "Koylas; the abstraction of Iswara was at an end—joy seized his soul at "the prospect of completing his chaplet of skulls (*moonda-mala*). The "Yoginis danced with joy, their faces sparkled with delight, as they seized "their vessels to drink the blood of the slain. The devourers of flesh, the "Palcharas, sung songs of triumph at the game of battle between the Chohan "and Chundail."

In another measure, the bard proceeds to contrast the occupations of his heroes and the celestials preparatory to the combat, which descriptions are termed *rupaca*. "The heroes gird on their armour, while the heavenly fair "deck their persons. They place on their heads the helm crowned with the "war-bell (*vira-ghanta*), these adjust the corset, they draw the girths of "the war-steed, the fair of the world of bliss bind the anklet of bells, nets "of steel defend the turban's fold, they braid their hair with golden flowers "and gems, the warrior polishes his falchion, the fair tints the eyelid with "*unjun*, the hero points his dagger, the fair paints a heart on her forehead; "he braces on his ample buckler, she places the resplendent orb in her ear, "he binds his arms with a gauntlet of brass, she stains her hands with the "*henna*. The hero decorates his hand with the tiger-claw‡—the Apsara or- "naments with rings and golden bracelets, the warrior shakes the ponderous "lance, the heavenly fair the garland of love§ to decorate those who fall in "the fight? she binds on a necklace of pearls, he a *mala* of the tulasi||. The

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† This picture recalls the remembrance of Hæcon and the heroes of the north, with the Valkyrias or choosers of the slain, the celestial maids of war of Scandinavia.

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This is sufficient to exhibit the supreme influence of women, not only on, but also in society.

The extract is taken from the Bardic historian, when Hindu customs were pure, and the Chohan was paramount sovereign of India. It is worth while to compare it with another written six centuries after the conquest by the Mahomedans, although six dynasties—namely Ghizni, Gori, Khilji, Seyed, Lodi, and Mogul, numbering more than thirty kings, had intervened, yet the same uncontrollable spirit was in full force, unchangeable even in misfortune. Both Hindu and Persian historians expatiate with delight on the anecdote, but we prefer the narrative of the ingenuous Bernier, under whose eye the incident occurred.

In the civil war for empire amongst the sons of Shah Jehan, when Arungzebe opened his career by the deposal of his father and the murder of his brothers, the Rajpoots, faithful to the emperor, determined to oppose him. Under the intrepid Rathore Jeswunt Sing, thirty thousand Rajpoots, chiefly of that clan, advanced to the Nerbudda, and with a magnanimity amounting to imprudence, they permitted the junction of Morad with Arungzebe, who, under cover of artillery served by Frenchmen, crossed the river almost unopposed. Next morning the action commenced, which continued throughout the day. The Rajpoots behaved with their usual bravery, but were surrounded on all sides, and by sunset left ten thousand dead on the field.§ The Maharaja retreated to his own country, but his wife, a daughter of the Rana of Oodipur, "disdained (says Ferishta) to receive her lord, and shut the gates of the castle."

Bernier, who was present, says "I cannot forbear to relate the fierce reception which the daughter of the Rana gave to her husband Jesswunt Sing, after his defeat and flight. When she heard he was nigh, and had understood what had passed in the battle that he had fought with all possible courage, that he had but four or five hundred men left and at last, no longer able to resist the enemy, had been forced to retreat instead of sending some one to condole him in his misfortunes, she commanded in a dry

* It was a *juntia* or phylactery of Hanooman, the monkey deity, probably a magical stanza, with his image.

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“ The king sought the bard, who expounded the dream, and the Guru
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While the warriors assemble in council to consult on the best mode of
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 “ astrologer, can from *the books* calculate the motion and course of the planets,
 “ but in the book of woman he is ignorant and this is not a saying of to-day,
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 her eyes were fixed on the face of the Chohan, as those of all famished wretch
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 her “ I shall see him again in the region of Surya, but never more in Yo-
 “ ginipur”† Her prediction was fulfilled her lord was routed, made cap-
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 foe, she retreated to her last stronghold on the Nerbudda, and had scarcely
 left the bark, when the assailants arrived in pursuit The disheartened de-
 fenders were few in number, and the fortress was soon in possession of the
 foe, the founder of the family now ruling in Bhopal The beauty of the
 queen of Ganore was an allurement only secondary to his desire for her
 country, and he invited her to reign over it and him Denial would have
 been useless, and would have subjected her to instant coercion, for the Khan
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 with a complimentary reflection on his gallant conduct and determination
 of pursuit, adding, that he merited her hand for his bravery, and might
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* ‘Half body,’ which we may render, in common phraseology “*other half*,”

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boldly grasped his paws, and with so vigorous a hold that he roared with pain, while in vain, with his short neck, did he endeavour to reach the powerful hand which fixed him. While she was in this dilemma, a *puidesi* (a foreign soldier of the state) happened to be passing to the garrison of Gagrown, and she called out to him in a voice of such unconcern to come and release her for a time, that he complied without hesitation. She had not returned, however, above a dozen yards ere he called loudly for her return, being scarcely able to hold his new friend but laughingly recommending perseverance, she hastened on, and soon returned with her husband, who laid the monster prostrate with her husband, who laid the monster prostrate with his matchlock, and rescued the *puidesi* from his unpleasing predicament.

Such anecdotes might be multiplied *ad infinitum*, but I will conclude with one displaying the romantic chivalry of the Rajpoot, and the influence of the fan in the formation of character, it is taken from the annals of Jessulmeer, the most remote of the estates of Rajasthan, and situated in the heart of the desert, of which it is an oasis.

Raningdeo was lord of Poogul, a fief of Jessulmeer, his heir, named Sadoo, was the terror of the desert, carrying his raids even to the valley of the Indus, and on the east to Nagore. Returning from a foray, with a train of captured camels and horses, he passed by Auneent, where dwelt Manik Rao, the chief of the Mohils, whose rule extended over 1440 villages. Being invited to partake of the hospitality of the Mohil, the heir of Poogul attracted the favourable regards of the old chieftain's daughter.

"She loved him for the dangers he had passed,"

for he had the fame of being the first riever of the desert. Although betrothed to the heir of the Rahtore of Mundore, she signified her wish to renounce the throne to be the bride of the chieftain of Poogul, and in spite of the dangers he provoked, and contrary to the Mohil chief's advice, Sadoo, as a gallant Rajpoot, dared not reject the overture, and he promised "*to accept the coco*,"* if sent in form to Poogul. In due time it came, and the nuptials were solemnized at Auneent. The dower was splendid, gems of high price, vessels of gold and silver, a golden bull, and a train of thirteen *dewadharis*,† or damsels of wisdom and penetration.

Irrinkowal, the slighted hen of Mundore, determined on revenge, and with four thousand Rahtores planted himself in the path of Sadoo's return, aided by the Sankla Mehraj, whose son Sadoo had slain. Though entreated to add four thousand Mohils to his escort, Sadoo deemed his own gallant band of seven hundred Bhattis sufficient to convey his bride to his desert abode, and with difficulty accepted fifty, led by Megraj, the brother of the bride.

The rivals encountered at Chondun, where Sadoo had halted to repose, but the brave Rahtore scorned the advantage of numbers, and a series of single combats ensued, with all the forms of chivalry. The first who entered the lists was Jeytanga, of the Pahoo clan, and of the kin of Sadoo. The enemy came upon him by surprise while reposing on the ground, his saddle-cloth for his couch, and the bridle of his steed twisted round his arm; he was soon recognized by the Sankla, who had often encountered his prowess, on which he expatiated to Irrinkowal, who sent an attendant to awake him;

* *Striphala*

† Literally 'limp holders,' such is the term applied to these handmaids, who invariably form a part of the *daja*, or dower.

boldly grasped his paws, and with so vigorous a hold that he roared with pain, while in vain, with his short neck, did he endeavour to reach the powerful hand which fixed him. While she was in this dilemma, a *puisedi* (a foreign soldier of the state) happened to be passing to the garrison of Gagrown, and she called out to him in a voice of such unconcern to come and release her for a time, that he complied without hesitation. She had not retied, however, above a dozen yards ere he called loudly for her return, being scarcely able to hold his new friend but laughingly recommending perseverance, she hastened on, and soon returned with her husband, who laid the monster prostrate with her husband, who laid the monster prostrate with his matchlock, and rescued the *puisedi* from his unpleasing predicament.

Such anecdotes might be multiplied *ad infinitum*, but I will conclude with one displaying the romantic chivalry of the Rajpoot, and the influence of the fan in the formation of character, it is taken from the annals of Jessulmeer, the most remote of the estates of Rajasthan, and situated in the heart of the desert, of which it is an oasis.

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Without pausing to trace the moral springs of that devotion which influenced the Mohila maiden, we shall relate the sequel to the story (though out of place)* in illustration of the prosecution of feuds throughout Rajasthan. The fathers now took up the quarrel of their sons, and as it was by the prowess of the Sankla vassal of Mundore that the band of Sadoo was discomfited, the old Rao, Raningdeo, drew together the lances of Poogul, and carried destruction into the fief of Mehraj. The Sanklas yield in valour to none of the brave races who inhabit the "*region of death*," and Mehraj was the father of Harba Sankla, the Palladin of Maroodes, whose exploits are yet the theme of the erratic bards of Rajasthan. Whether he was unprepared for the assault, or overcome by numbers, three hundred of his kin and clan moistened the sand-hills of the Looni with their blood. Raningdeo, flushed with revenge and laden with spoil, had reached his own frontier, when he was overtaken by Chonda of Mundore, alike eager to avenge the loss of his son Irrinkowal, and this destructive inroad on his vassal. A desperate conflict ensued, in which the Rao of Poogul was slain, and the Rahtore returned in triumph to Mundore.

Unequal to cope with the princes of Mundore, the two remaining sons of Raningdeo, Tunno and Mairah, resolved to abandon their faith, in order to preserve the point of honour, and "to take up *their father's feud*"†. At this period the king, Khizer Khan, was at Mooltan, to him they went, and by offers of service and an open apostacy, obtained a force to march against Chonda, who had recently added Nagore to his growing dominions. While the brothers were thus negotiating, they were joined by Keelun, the third son of their common sovereign, the Rawul of Jessulmeer, who advised the use of *chul*, which with the Rajpoot means indifferently stratagem or treachery, so that it facilitates revenge. With the ostensible motive of ending their feuds, and restoring tranquillity to their borderers, whose sole occupation was watching, burning, and devastating, Keelun offered a daughter in marriage to Chonda, and went so far as to say, that if he suspected aught unfair, he would, though contrary to custom and his own dignity, send the Bhatti princess to Nagore. This course being deemed the wisest, Chonda acquiesced in his desire "to extinguish the feud (*wer bujana*)".

Fifty covered chariots were prepared as the nuptial *cortege*, but which, instead of the bride and her handmaids, contained the bravest men of Poogul. These were preceded by a train of horses led by Rajpoots, of whom seven hundred also attended the camels laden with baggage, provisions, and gifts while a small armed retinue brought up the rear. The king's troops, amounting to one thousand horse, remained at a cautious distance behind. Chonda left Nagore to meet the cavalcade and his bride, and had reached the chariots ere his suspicions were excited. Observing, however, some matters which little savoured of festivity, the Rahtore commenced his retreat. Upon this the chiefs rushed from their chariots and camels, and the royal auxiliaries advancing, Chonda was assailed and fell at the gate of Nagore, and friend and foe entering the city together, a scene of general plunder commenced.

Once more the feud was balanced, a son and a father had fallen on each side, and the petty Rao of Poogul had bravely maintained the *wer* against

* The greater portion of these anecdotes, the foundation of national character, will appear in the respective annals.

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In the same manner, as related in another part of this work, did the princess of Kishengurh invite Rana Raj Sing to bear her from the impending union with the emperor of the Moguls, and abundant other instances could be adduced of the free agency of these invisibles.

It were superfluous to reason on the effects of traditional histories, such as these, on the minds and manners of the females of Rajasthan. They form the amusement of their lives, and the grand topic in all their conversaciones; they read them with the *Purohit*, and they have them sung by the itinerant bard or Dholi minstrel, who disseminates them wherever the Rajpoot name extends. The Rajpoot mother claims her full share in the glory of her son, who imbibes at the maternal fount his first rudiments of chivalry, and the importance of this parental instruction cannot be better illustrated than in the ever-recurring simile, 'make thy mother's milk resplendent,' the full force of which we have in the powerful, though over-strained expression of the Boondi queen's joy on the announcement of the heroic death of her son: "the long-dried fountain at which he fed, jetted forth as she listened to the tale of his death, and the marble pavement, on which it fell, rent asunder." Equally futile would it be to reason on the intensity of sentiment thus implanted in the infant Rajpoot, of whom we may say without metaphor, the shield is his cradle, and daggers his playthings, and with whom the first commandment is, "avenge thy father's feud," on which they can heap text upon text, from the days of the great Pandu moralist Vyasa, to the not less influential bard of their nation, the Tricala Chund

CHAPTER XXIV.

Origin of female immolation. The sacrifice of Sati, the wife of Iswara.

The motive to it considered. Infanticide its causes among the Rajpoots, the Rajkumars and the Jarejas. The rite of Johur. Female captives in war enslaved. Summary of the Rajpoot character their familiar habits. The use of Opium. Hunting. The use of weapons. Jartis, or wrestlers. Armouries. Music. Feats of dexterity—Maharaja Sheodan Sing. Literary qualifications of the Princes. Household economy furniture dress, &c

WE now proceed to consider another trait of Rajpoot character, exemplified in the practice of female immolation, and to inquire whether religion, custom, or affection, has most share in such sacrifice. To arrive at the origin of this rite, we must trace it to the recesses of mythology, where we shall discover the precedent in the example of *Sati*, who to avenge an insult to Iswara, in her own father's omission to ask her lord to an entertainment, consumed herself in the presence of the assembled gods. With this act of fealty (*sati*) the name of Dacsha's daughter has been identified, and her regeneration and reunion to her husband, as the mountain-nymph *Mera*, or

"On assembloit tous les jeunes gens, et on les jugeoit, celui qui etait declare le meilleur de tout prenoit pour sa femme la fille qu'il vouloit. L'amour, la beaute, la chastete la vertu, la naissance, les richesses meme, tout cela etait, pour ainsi dire, la dot de la vertu." It would be difficult, adds Montesquieu, to imagine a more noble recompense, or one less expensive to a petty state, or more influential on the conduct of both sexes.—*L'Esprit des Loix* Chap. xvi livre vii

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of sages.* So much has been written on this subject, that we shall not pursue it further in this place, but proceed to consider a still more inhuman practice, infanticide.

Although custom sanctions, and religion rewards, a Sati, the victim to marital selfishness, yet to the honour of humanity, neither traditionary adage nor religious text can be quoted in support of a practice so revolting as infanticide. Man alone, of the whole animal creation, is equal to the task of destroying his offspring for instinct preserves what reason destroys. The wife is the sacrifice to his egotism, and the progeny of her own sex to his pride; and if the unconscious infant should escape the influence of the latter, she is only reserved to become the victim of the former at the period when life is most desirous of extension. If the female reasoned on her destiny, its hardships are sufficient to stifle all sense of joy and produce indifference to life. When a female is born, no anxious inquiries await the mother—no greetings welcome the new-comer who appears an intruder on the scene, which often closes in the hour of its birth. But the very silence with which a female birth is accompanied, forcibly expresses sorrow, and we dare not say, that many compunctious visitings do not obtrude themselves on those, who, in accordance with custom and imagined necessity, are thus compelled to violate the sentiments of nature. Families may exult in the *Satis* which their cenotaphs pourtray, but none ever heard a Rajpoot boast of the destruction of his infant progeny.

What are the causes, we may ask, sufficiently powerful to induce the suppression of a feeling which every sentient being has in common for its offspring? To suppose the Rajpoot devoid of this sentiment, would argue his deficiency in the ordinary attributes of humanity. often is he heard to exclaim, "accused the day when a woman child was born to me!" The same motive which studded Europe with convents, in which youth and beauty were immured until liberated by death, first prompted the

† Were all Menu's maxims on this head collected, and with other good authorities printed, circulated, and supported by Hindu missionaries, who might be brought to advocate the abolition of Satis, some good might be effected. Let every text tending to the respectability of widowhood be made prominent, and degrade the opponents by enumerating the weak points they abound in. Instance the polyandry which prevailed among the Pandus, whose high priest Vyas was an illegitimate branch, though above all would be the efficacy of the abolition of polygamy, which in the lower classes leaves women destitute, and in the higher condemns them to mortification and neglect. Whatever result such a course might produce there can be no danger in the experiment. Such sacrifices must operate powerfully on manners, and, barbarous as is the custom, yet while it springs from the same principle, it ought to improve the condition of women, from the fear that harsh treatment of them might defeat the atonement hereafter. Let the advocate for the abolition of this practice by the hand of power, read attentively Mr Colebrooke's essay "On the Duties of a faithful Hindu Widow," in the fourth volume of the *Asiatic Researches*, to correct the notion that there is no adequate religious ordinance for the horrid sacrifice. Mr C observes (p 220) "Though an alternative be allowed, the Hindu legislators have shewn themselves disposed to encourage widows to burn themselves with their husband's corpse." In this paper he will find too many authorities deemed sacred for its support, but it is only by knowing the full extent of the prejudices and carefully collecting the conflicting authorities, that we can provide the means to overcome it. Jehangir legislated for the abolition of this practice by successive ordinances. At first he commanded that no woman, being mother of a family, should under any circumstances be permitted, however willing, to immolate herself, and subsequently the prohibition was made entire when the slightest compulsion was required, "whatever the assurances of the people might be." The royal commentator records no reaction. We might imitate Jehangir, and adopting the partially prohibitive ordinance, forbid the sacrifice where there was a family to rear

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fortunately, those who could check it, find their interest in stimulating it, namely, the whole class of *manglas* (mendicants), bards, minstrels, jugglers, Brahmins, who assemble on these occasions, and pour forth their epithalamiums in praise of the virtue of liberality. The *bardars* are the grand recorders of fame, and the volume of *precedent* is always resorted to in citing the liberality of former chiefs, while the dread of their satire (*viserva*, literally 'poison') shuts the eyes of the chiefs to consequences, and they are only anxious to maintain the reputation of their ancestors, though fraught with future ruin. "The Dahima emptied his coffers," (says Chund, the pole-star of the Rajpoots), "on the marriage of his daughter with Prithinaj, but he filled them with the praises of mankind." The same bard retails every article of these *daajas* or 'dowers,' which thus become precedents for future ages; and the "*lac passao*," then established for the chief bardai, has become a model to posterity. Even now the Rana of Oodipur, in his season of poverty, at the recent marriage of his daughters bestowed "the gift of a lac" on the chief bard, though the articles of gold, horses &c were included in the estimate, and at an undue valuation, which rendered the gift not quite so precious as in the days of the Chohan. Were bonds taken from all the feudal chiefs, and a penal clause inserted, of forfeiture of their fief by all who exceeded a fixed nuptial expenditure, the axe would be laid to the root, the evil would be checked, and the heart of many a mother (and we may add, father) be gladdened, by preserving at once the point of honour and their child. When ignorance declaims against the gratuitous love of murder amongst these brave men, our contempt is excited equally by its short-sighted conclusions, and the affected philanthropy which overlooks all remedy but the "*sic volo*." Sir John Shore, when acting on the suggestions of the benevolent Duncan for the suppression of this practice amongst the Rajkoomars, judged more wisely as a politician, and more charitably in his estimate of human motives. "A prohibition," says he, "enforced by the denunciation of the severest temporal penalties, would have had little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection," but "the sanction of that religion which the Rajkoomars professed, was appealed to in aid of the ordinances of civil authority, and an engagement binding themselves to desist from the barbarous practice was prepared, and circulated for signature amongst the Rajkoomars." It may well be doubted how far this influence could extend, when the root of the evil remained untouched, though not unseen, as the philanthropic Duncan pointed out in the confession of the Rajkoomars "all unequivocally admitted it, but all did not fully acknowledge its atrocity, and the only reason they assigned for the inhuman practice was, the great expense of procuring suitable matches for their daughters, if they allowed them to grow up." The Rajkoomar is one of Chohan *sachæ*, chief of the *Agneculas*, and in proportion to its high and well deserved pretensions on the score of honour, it has more infanticides than any other of the "*thirty-six royal races*." Amongst those of this race out of the pale of feudalism, and subjected to powers not Rajpoot, the practice is four-fold greater, from the increased pressure of the cause which gave it birth, and the difficulty of establishing their daughters in wedlock. Raja Jey Sing's enactment went far to remedy this. Conjoin his plan with Mr Duncan's, provide dowers, and infanticide will cease. It is only by removing the cause, that the consequences can be averted.

As to the almost universality of this practice amongst the Jarejas, the

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the head," which is the sign of complete slavery with the Hindu. When Hector, anticipating his fall, predicts the fate which awaits Andromache, he draws a forcible picture of the misery of the Rajpoot, but the latter, instead of a lachrymose and enervating harangue as he prepared for the battle with the same chance of defeat, would have spared her the pain of plying the "Argive loom" by her death. To prevent such degradation, the brave Rajpoot has recourse to the *johur*, or immolation of every female of the family; nor can we doubt that, educated as are the females of that country, they gladly embrace such a refuge from pollution. Who would not be a Rajpoot in such a case? The very term widow (*rاند*), is used in common parlance as one of reproach.*

Menu commands that whoever accosts a woman shall do so by the title of "*sister*,"† and that "way must be made for her, even as for the aged, for a priest, a prince, or a bridegroom," and in the admirable text on the laws of hospitality, he ordains that "pregnant women, brides, and damsels, shall have food‡ before all the other guests," which, with various other texts, appears to indicate a time when women were less than now objects of restraint, a custom attributable to the paramount dominion of the Mohamedans from whose rigid system the Hindus have borrowed. But so many conflicting texts are to be found in the pages of Menu, that we may pronounce the compilation never to have been the work of the same legislator from whose dicta we may select with equal facility texts tending to degrade as to exalt the sex. For the following he would meet with many plaudits: "Let women be constantly supplied with ornaments at festivals and jubilees, for if the wife be not elegantly attired, she will not exhilarate her husband. A wife gaily adorned, the whole house is embellished"§. In the following text he pays an unequivocal compliment to her power: "a female is able to draw from the right path in this life, not a fool only, but even a sage, and can lead him in subjection to desire or to wrath." With this acknowledgment from the very foundation of authority, we have some ground for asserting that "*les femmes font les mœurs*," even in Rajpootana, and that though immured and invisible, their influence on society is not less certain than if they moved in the glare of open day.

Most erroneous ideas have been formed of the Hindu female from the pictures drawn by those who never left the banks of the Ganges. They are represented as degraded beings, and that not one in many thousands can even read. I would ask such travellers, whether they know the name of Rajpoot, for there are few of the lowest chieftains, whose daughters, are not instructed

"house, and bewail her father and her mother a full month; and after thou shalt go in unto her, and be her husband, and she shall be thy wife"—Deut chap xxxi ver 10, 11, 12, 13.

* I remember in my subaltern days, and wanderings through countries then little known, one of my Rajpoot soldiers at the well, impatient for water, asked a woman for the rope and bucket by the uncivil term of *rاند*. "*My Rajputan cho*," "I am a Rajputni," she replied in the Hara dialect, to which tribe she belonged, "*our Rajpoot ca ma cho*," and the mother of Rajpoots. At the indignant reply the hands of the brave Kulian were folded, and he asked her forgiveness by the endearing and respectful epithet of "mother." It was soon granted, and filling his brass vessel, she dismissed him with the epithet of "son," and a gentle reproof. Kulian was himself a Rajpoot, and a bolder lives not, if he still exist, this was in 1807, and in 1817 he gained his sergeant's knot, as one of the thirty-two firelocks of my guard, who led the attack, and defeated a camp of fifteen hundred Pindaries.

† On Education, art 129

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Again "The Hindus are religious, affable, courteous to strangers, cheerful, *enamoured of knowledge*, lovers of justice, able in business, grateful, *admirers of truth*, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity. Their soldiers (the Rajpoots) know not what it is to fly from the field of battle, but when the success of the combat becomes doubtful, they dismount from their horses, and throw away their lives in payment of the debt of valour"

I shall conclude this chapter with a sketch of their familiar habits, and a few of their in-door and out-door recreations

To Baber, the founder of the Mogul dynasty, India is indebted for the introduction of its melons and grapes, and to his grandson Jehangir for tobacco*. For the introduction of opium we have no date, and it is not even mentioned in the poems of Chnucl. This pernicious plant has robbed the Rajpoot of half his virtues, and while it obscures these, it heightens his vices, giving to his natural bravery a character of insane ferocity, and to the countenance, which would otherwise beam with intelligence, an air of imbecility. Like all stimulants, its effects are magical for a time; but the reaction is not less certain, and the faded form or amorphous bulk too often attest the debilitating influence of a drug which alike debases mind and body. In the more ancient epics, we find no mention of the poppy-juice as now used, though the Rajpoot has at all times been accustomed to his *madhava rapauli*, or 'intoxicating cup'. The essence,† whether of gram, of roots, or of flowers, still welcomes the guest, but is secondary to the opiate. *Umul lar kana*, 'to eat opium together,' is the most inviolable pledge, and an agreement ratified by this ceremony is stronger than any adjuration. If a Rajpoot pays a visit, the first question is, *umul lya?* 'have you had your opiate?' *umul kuo*, 'take your opiate.' On a birth-day, when all the chiefs convene to congratulate their brother on another 'knot to his years,' the large cup is brought forth, a lump of opiate put therein, upon which water is poured, and by the aid of a stick a solution is made, to which each helps his neighbour, not with a glass, but with the hollow of his hand held to his mouth. To judge by the wry faces on this occasion, none can like it, and to get rid of the nauseous taste, comfit-balls are handed round. It is curious to observe the animation it inspires, a Rajpoot is fit for nothing without his *umul*, and I have often dismissed their men of business to refresh their intellects by a dose, for when its effects are dissipating they become mere logs‡. Opium to

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† *Abac* 'essence,' whence *amrac* and *arak*.

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The exhibition of the *jaitis*, or wrestlers, is another mode of killing time. It is a state concern for every prince or chief to entertain a certain number of these champions of the glove. Challenges are sent by the most celebrated from one court to another, and the event of the *akarra*, as the arena is termed, is looked to with great anxiety.

No prince or chief is without his *silleh-khaneh*, or armoury, where he passes hours in viewing and arranging his arms. Every favourite weapon, whether sword, matchlock, spear, dagger, or bow, has a distinctive epithet. The keeper of the armoury is one of the most confidential officers about the person of the prince. These arms are beautiful and costly. The *siroh*, or slightly curved blade, is formed like that of Damascus, and is the greatest favourite of all the variety of sabres throughout Rajpootana. The long cut-and-thrust, like the *Andrea Ferrara*, is not uncommon nor the *khanda*, or double-edged sword. The matchlocks both of Lahore and the country are often highly finished and inlaid with mother-of-pearl and gold; those of Boondi are the best. The shield of the rhinoceros hide offers the best resistance, and is often ornamented with animals, beautifully painted, and enamelled in gold and silver. The bow is of buffalo horn, and the arrows of reed, and barbed in a variety of fashions, as the crescent, the trident, the snake's tongue, and other fanciful forms.

The Maharaja Sheodan Sing (whose family are heirs presumptive to the throne) was one of my constant visitors, and the title of 'adopted brother,' which he conferred upon me allowed him to make his visits unreasonably long. The Maharaja had many excellent qualities. He was the best shot in Mewar, he was well read in the classic literature of his nation, deeply versed in the secrets of the chronicles, not only of Mewar but of all Rajwana, conversant with all the mysteries of the bard, and could *improvise* on every occasion. He was a proficient in musical science, and could discourse most fluently on the whole theory of *Sangita*, which comprehends vocal and instrumental harmony. He could explain each of the *ragas*, or musical modes, which issued from the five mouths of Siva and his consort Meira, together with the almost endless variations of the *ragas*, to each of which are allotted six consorts or *raginis*. He had attached to his suite the first vocalists of Mewar, and occasionally favoured me by letting them sing at my house. The chief *cantatrice* had a superb voice, a *contr' alto* of great extent, and bore the familiar appellation of 'Catalani.' Her execution of all the *lussant* or 'spring-songs,' and the *megh* or 'cloud-songs' of the monsoon, which are full of melody, was perfect. But she had a rival in a singer from Oojein, and we made a point of having them together that emulation might excite to excellence. The chieftain of Saloombra, the chief of the Suktawuts, and others, frequently joined these parties, as well as the Maharaja for all are partial to the dance and the song, during which conversation flows unrestrained. Sadoola whose execution on the *guitar* would have secured applause even at the Philharmonic, commanded mute attention when he played a *tan* or symphony, or when, taking any of the simple *tuppas* of Oojein as a theme, he wandered through a succession of voluntaries. In summer, these little parties were held on the terrace or the house-top, where carpets were spread under an awning, while the cool breezes of the lake gave life after the exhaustion of

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mercilessly to the death. On this occasion, a court was held, and all the chiefs presented offerings and congratulations.

The Rana, who is a great patron of the art, has a small band of musicians, whose only instrument is the *shehna*, or hautboy. They played their national tuppas with great taste and feeling, and these strains, wafted from the lofty terrace of the palace in the silence of the night, produced a sensation of delight not unmixed with pain, which its peculiarly melancholy character excites. The Rana has also a few flute or flageolet players, who discourse most eloquent music. Indeed, we may enumerate this among the principal amusements of the Rajpoots, and although it would be deemed indecorous to be a performer, the science forms a part of education.*

Who that has marched in the stillness of night through the mountainous regions of central India, and heard the wailer sound the *tooraye* from his turreted abode, perched like an eyrie on the mountain-top, can ever forget its graduated intensity of sound, or the emphatic *hem' hem'* 'all's well,' which follows the lengthened blast of the cornet reverberating in every recess†

A species of bagpipe, so common to all the Celtic races of Europe, is not unknown to the Rajpoots. It is called the *meshek*, but is only the rudiment of that instrument whose peculiar influence on the physical, through the moral agency of man, is described by our own master-bard. They have likewise the double flageolet, but in the same ratio of perfection to that of Europe as the *meshek* to the heart-stirring pipe of the north. As to then lutes, guitars, and all the varieties of tintibulants (as Dr Johnson would call them) it would fatigue without interesting the reader to enumerate them.

We now come to the literary attainments of the lords of Rajasthan, of whom there is none without sufficient clerkship to read his grant or agreement for *rekwalî* or black-mail, and none either so ignorant, or so proud, as the boasted ancestral wisdom of England, whose barons could not even sign their names to the great charter of their liberties. The Rana of Oodipoor has unlimited command of his pen, and his letters are admirable, but we may say of him nearly what was remarked of Charles the Second "he never wrote a foolish thing, and seldom did a wise one." The familiar epistolary correspondence of the princes and nobles of Rajasthan would exhibit abundant testimony of their powers of mind: they are sprinkled with classical allusions, and evince that knowledge of mankind which constant collision in society must produce. A collection of these letters, which exists in the archives of every principality, would prove that the princes of this country are upon a par with the rest of mankind, not only in natural understanding, but, taking their opportunities into account, even in its cultivation.

*than, the prefix of *punjabi* shews its origin. I have listened at Caen to the vola or hurdy-gurdy, till I could have fancied myself in Mewar.

† Chund remarks of his hero, the Chohan, that he was "master of the art," both vocal and instrumental. Whether profane music was ever common may be doubted, but sacred music was a part of early education with the sons of kings. Rama and his brothers were celebrated for the harmonious execution of episodes from the grand epic, the *Ramayana*. The sacred canticles of Jaydeva were set to music, and apparently by himself, and are yet sung by the Chobis. The inhabitants of the various monastic establishments chaunt their address to the deity, and I have listened with delight to the modulated cadences of the hermits, singing the praises of Pitaliswara from their pinnacled abode of Aboo. It would be injustice to touch incidentally on the merits of the minstrel Dholi, who sings the warlike compositions of the sacred Bardai of Rajas'than.

† The *tooraye* is the sole instrument of the many of the trumpet-kind which is not dissonant. The Kotah prince has the largest band, perhaps, in these countries, instruments of all kinds—stringed, wind, and percussion. But as it is formed by rule, in which the sacred and shrill conch shell takes precedence, it must be allowed that it is any thing but harmonious.

The Rana, who is a great patron of the art, has a small band of musicians, whose only instrument is the *shehna*, or hautboy. They played their national tuppas with great taste and feeling, and these strains, wafted from the lofty terrace of the palace in the silence of the night, produced a sensation of delight not unmixed with pain, which its peculiarly melancholy character excites. The Rana has also a few flute or flageolet players, who discourse most eloquent music. Indeed, we may enumerate this among the principal amusements of the Rajpoots, and although it would be deemed indecorous to be a performer, the science forms a part of education.*

Who that has marched in the stillness of night through the mountainous regions of central India, and heard the wailer sound the *tooraye* from his turreted abode, perched like an eyrie on the mountain-top, can ever forget its graduated intensity of sound, or the emphatic *hem! hem!* 'all's well,' which follows the lengthened blast of the cornet reverberating in every recess†

A species of bagpipe, so common to all the Celtic races of Europe, is not unknown to the Rajpoots. It is called the *meshek*, but is only the rudiment of that instrument whose peculiar influence on the physical, through the moral agency of man, is described by our own master-bard. They have likewise the double flageolet, but in the same ratio of perfection to that of Europe as the *meshek* to the heart-stirring pipe of the north. As to their lutes, guitars, and all the varieties of tintibulants (as Dr Johnson would call them) it would fatigue without interesting the reader to enumerate them.

We now come to the literary attainments of the lords of Rajasthan, of whom there is none without sufficient clerkship to read his grant or agreement for *rekwali* or black-mail, and none either so ignorant, or so proud, as the boasted ancestral wisdom of England, whose barons could not even sign their names to the great charter of their liberties. The Rana of Oodipoor has unlimited command of his pen, and his letters are admirable, but we may say of him nearly what was remarked of Charles the Second "he never wrote a foolish thing, and seldom did a wise one." The familiar epistolary correspondence of the princes and nobles of Rajasthan would exhibit abundant testimony of their powers of mind: they are sprinkled with classical allusions, and evince that knowledge of mankind which constant collision in society must produce. A collection of these letters, which exists in the archives of every principality, would prove that the princes of this country are upon a par with the rest of mankind, not only in natural understanding, but, taking their opportunities into account, even in its cultivation.

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It were useless to expatiate on dress, either male or female, the fashion varying in each province and tribe, though the texture and materials are every where the same cotton in summer, and quilted chintz or broad cloth in winter. The ladies have only three articles of *parure*; the *ghagra*, or 'petticoat,' the *lanchli*, or 'corset,' and the *dopati*, or 'scarf,' which is occasionally thrown over the head as a veil. Ornaments are without number. For the men, trousers of every shape and calibre, a tunic girded with a ceinture, and a scarf, form the wardrobe of every Rajpoot. The turban is the most important part of the dress, and is the unerring mark of the tribe, the form and fashion are various, and its decorations differ according to time and circumstances. The *bala-band*, or 'silken fillet,' was once valued as the mark of the sovereign's favour, and was tantamount to the courtly "orders" of Europe. The colour of the turban and tunic varies with the seasons, and the changes are rung upon crimson, saffron, and purple, though white is by far the most common. Their shoes are mere slippers, and sandals are worn by the common classes. Boots are yet used in hunting or war, made of chamois leather, of which material the warrior often has a doublet, being more commodious, and less oppressive, than armour. The dagger or poniard is inseparable from the girdle.

The culinary art will be discussed elsewhere, together with the medical, which is very low, and usurped by empirics, who waste alike the purse and health of the ignorant by the sale of aphrodisiacs, which are sought after with great avidity. Gums, metals, minerals, all are compounded, and for one preparation, while the author was at Oodipuri, 7,000 rupees (nearly £1,000) were expended by the court-physician.

Their superstitions, incantations, charms, and phylacteries against danger mental or bodily, will appear more appropriately where the subject is incidentally introduced.

'ing rather to want themselves, than that their parents should suffer need.' It is indeed one, of the first precepts of their religion. The Chaplain thus concludes his Chapter "On the Moralities of the Hindu"—"Oh! what a sad thing is it for Christians to come short of Indians, even in moralities, come short of those, who themselves believe to come short of heaven!"

The Chaplain closes his interesting and instructive work with the subject of Conversion, which is as remote from accomplishment at this day, as it was at that distant period. "Well known it is that the Jesuits there, who, like the Pharisees "' that would compass sea and land to make one proselyte (Matt. 23-25), have sent into Christendom many large reports of their great conversions of infidels in East India. But all these bravadoes are but reports, the truth is, that they have there spilt the precious water of Baptism upon some few faces, working upon the necessity of some poor men who for want of means, which they give them, are contended to wear crucifixes, but for want of knowledge in the doctrine of Christianity are only in name Christians" (a).

(a) "A Voyage to East India," (Della Valle) pp. 102 117 119 180

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Never, did Rasselas sigh more for escape. At length the day arrived, and although the change was to be from all that constitutes the enchantments of vision, from wood and water, dale and mountain, verdure and foliage, to the sterile plains of the sandy desert of Marwar, it was sufficient that it was change. Our party was composed of Captain Waugh, Lieutenant Carey, Dr Duncan, with the whole of the escort, consisting of two companies of foot and sixty of Skinner's horse, all alike delighted to quit the valley where each had suffered more or less from the prevalent fevers of the monsoon, during which the valley is peculiarly unhealthy, especially to foreigners, when the wells and reservoirs overflow from the spring which break in impregnated with putrid vegetation and mineral poisons, covering the surface with a bluish oily fluid. The art of filtering water to free it from impurities is unknown to the Rajpoots, and with some shame I record that we did not make them wiser, though they are not strangers to the more simple process, adopted throughout the desert, of using potash and allum; the former to neutralize the salt and render the water more fit for culinary purposes; the latter to throw down the impurities held suspended. They also use an alkaline nut in washing, which by simply steeping emits a froth which is a good substitute for soap.*

On the 12th October, at five A. M. our trumpet sounded to horse, and we were not slow in obeying the summons, the "yellow boys" with their old native commandant looking even more cheerfull than usual as we joined them. Skinner's horse wear a jamah or tunic of yellow broad cloth, with scarlet turbans and cincture. Who does not know that James Skinner's men are the most orderly in the Company's service, and that in every other qualification constituting the efficient soldier, they are second to none? On another signal which reverberated from the palace, where the drums announced that the descendant of Surya was no sluggard, we moved on through the yet silent capital towards the gate of the sun, where we found drawn up the quotas of Bheendir, Dailwaira, Amait, and Bansī, sent as an honorary guard by the Rana to escort us to the frontiers. As they would have been an incumbrance to me and an inconvenience to the country, from their laxity of discipline, after chatting with their leader, during a sociable ride, I dismissed them at the pass, with my respects to the Rana and their several chieftains. We reached the camp before eight o'clock, the distance being only thirteen miles. The spot chosen (and where I afterwards built a residence) was a rising ground between the villages of Manta and Toos, sprinkled with trees, and for a space of four miles clear of the belt of forest which fringes the granite barriers of the valley. It commanded an entire view of the plains in the direction of Cheetore, still covered, excepting a patch of cultivation here and there, with jungle. The tiger-mount, its preserves of game, and the mouldering hunting seats of the Rana and his chieftains, were three miles to the north; to the south, a mile distant, we had the Beris River, abounding in trout; and the noble lake whence it issues, called after its founder the Oody Sagur, was not more than three to the west. For several reasons it was deemed advisable to choose a spot out of the valley, the health of the party, though not an unimportant, was not a principal motive for choosing such a distance from the court. The wretchedness in which we found it rendered a certain degree of interference requisite, and it was necessary that they

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After a four hours' march, picking our way amidst swamps and treacherous bogs, we reached the advanced tents at Pulanoh. Like Deopur, it presented the spectacle of a ruin, a corner of which held all its inhabitants; the remains of temples and private edifices shewed what it had once been. Both towns formerly belonged to the fisc of the Rana, who, with his usual improvidence, on the death of his nephew included them in the grant to the temple of Kaniya. I found at my tents the minister's right hand, Ram Sing Mehta, Manikchund, the *darwan* or *factotum* of the chieftain of Bheendi, and the ex-Raja of Narsingh, now an exile at Oodipoor. The first was a fine specimen of the non-militant class of these countries, and although he had seldom passed the boundaries of Mewar, no country could produce a better specimen of a courteous gentleman: his figure tall, deportment easy, features regular and handsome, complexion fair, with a fine slightly curled beard and mustachios, jet black. Ram Sing, without being conceited, is aware that nature has been indulgent to him, and without any foppery he pays great attention to externals. He is always elegantly attired, and varies with good taste the colours of his turban and ceinture, though his loose tunics are always white, the aroma of the *uttur* is the only mark of the dandy about him: and this forms no criterion, as our red coats attest, which receive a sprinkling at every visit. With his dagger and pendant tassel, and the *balabund* or purple cordon (the Rana's gift) round his turban, "behold the servant whom the king delighteth to honour." As he has to support himself by paying court to the Rana's sister, the queens, and other fair influentials behind the curtain, his personal *attractions* are no slight auxiliaries. He is of the Jain faith, and of the tribe of Osī, which now reckons one hundred thousand families, all of Rajpoot origin, and descendants of the Agnicula stock. They proselytized in remote antiquity, and settling at the town of Osī in Marwar, retain this designation, or the still more common one of Oswal. It was from the Pramara and Solanki branches of the Agnicula race, that these assumed the doctrines of Budha or Jaina: not however from the ranks of the Brahmins, but, as I firmly believe, from that faith, whatever it was, which these Scythic or Takshac tribes brought from beyond the Indus. In like manner we found the Chohan (also an Agnicula) regenerated by the Brahmins on Mount Aboo, while the fourth tribe, the Purihara (ancient sovereigns of Cashmere), have left traces in the monuments of their capital, Mundore, that they espoused the then prevailing faith of Rajas'than, namely, that of Budha.

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six divisions of the Pramaras,* settled during fifteen generations in Central India, and giving the name Omutwarra to the petty sovereignty of which Nursingurh is the capital. Placed in the very heart of the predatory hordes, the Pindarries and Mahrattas occupied almost every village that owned their sway, and compelled him to the degradation of living under Holkar's orange standard, which waved over the battlements of his abode. To one or other of the great Mahratta leaders, Sindia and Holkar, all the petty princes were made tributary dependants, and Omutwarra had early acknowledged Holkar, paying the annual sum of eighty thousand rupees; but this vassalage did not secure the Raja from the ravages of the other spoilers, nor from the rapacity of the myrmidons of his immediate lord paramount. In 1817, when these countries, for the first time in many centuries, tasted the blessings of peace, Omutwarra was, like Mewar, a mass of ruins, its fertile lands being overgrown with the thorny *mimosa* or the useful *lessoola*. The Raja partook of the demoralization around him; he sought refuge in opium and *urruc* from his miseries, and was totally unfitted to aid in the work of redemption when happier days shone upon them. His son Chyne Sing contrived to escape these snares, and was found in every respect competent to co-operate in the work of renovation, and through the intervention of the British agent (Major Henley), an arrangement was effected, by which the Raja retired on a stipend, and the son carried on the duties of government in his name.

It was unfortunate for these ancient races, that on the fortunate occasion presented in 1817-18, when both Sindia and Holkar aimed at the overthrow of our power (the one treacherously cloaking his views, the other disclosing them in the field), our policy did not readily grasp it, to rescue all these states from ruin and dependence. Unfortunately, their peculiar history was little known or it would have been easily perceived that they presented the exact materials we required between us, and the entire occupation of the country. But there was then a strong notion afloat of a species of balance of power, and it was imagined that these demoralized, and often humiliated Mahrattas, were the fittest materials to throw into the scale—against I know not what, except ourselves for assuredly the day of our reverses will be a jubilee to them, and will level every spear that they can bring against our existence. They would merit contempt if they acted otherwise. Can they cease to remember that the orange flag which waved in triumph from the Sutledge to the Kistna, has been replaced by the cross of St George? But the snake which flutters in tortuous folds thereon, fitting crest for the wily Mahratta, is only scathed, and may yet call forth the lance of the red-cross knight to give the *coup de grace*†. Let it then be remembered that, both as regards good policy and justice, we owe to these states independence.

To what does our interference with Omutwarra tend, but to realize the tribute of Holkar, to fix a millstone round their necks, which, notwithstanding the comparative happiness they enjoy, will keep them always repining, and to secure which, will make our interference eternal. Had a due advantage been taken of the hostilities in 1817, it might have obviated these evils by sending the predatory sovereign of half of a century's duration to a more restricted sphere. It may be said that it is easy to devise plans years after the events which immediately called for them: these not only were mine at

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the chariot of Kaniya. The garments which decorate his representative are changed several times a day, to imitate the different stages of his existence, from the youthful Bala to the conqueror of Kansa, or, as the Surat devotee said in broken English, "Oh, Sir, he be much great god, he first of all, and "he change from de baluk, or child, to de fierce chief, with de bow and arrow "a hees hands, while the old mookhia, whose office it is to perambulate the whole continent of India as one of the couriers of Kaniya, lifted up his eyes, as he ejaculated "Sri Kishna! Sri Kishna!" I gave him a paper addressed to all officers of the British Government who might pass through the lands of the church, recommending the protection of the peacocks and peepul trees and to forbear polluting the precincts of the god with the blood of animals. To avoid offending against their prejudices in this particular, I crossed the river, and killed our fowls within our own sanctuary, and afterwards concealed the murder by burying the feathers.

OOSURWAS. Oct 16th There is nothing so painful as sitting down inactive when the mind is bent upon an object. Our escort was yet labouring in the swamps, and as we could not be worse off than we were, we deemed it better to advance, and accordingly decamped in the afternoon, sending on a tent to Oosurwas, but though the distance was only eight miles we were benighted, and had the comfort to find old Futteh, *the victorious*, floundering with his load in a bog, out of which he was picking his way in a desperate rage. It is generally the driver's fault when such an accident occurs, for if there be but a foot's breadth of sound footing, so sensible is the animal, that he is sure to avoid danger if left to his own discretion and the free use of his proboscis, with which he thumps the ground as he cautiously proceeds step by step, giving signals to his keeper of the safety or the reverse of advancing, as clearly as if he spoke. Futteh's signals had been disregarded, and he was accordingly in a great passion at finding himself abused, and kept from his cakes and butter, of which he had always thirty pounds' weight at sunset. The sagacity of the elephant is well known, and was in no instance better displayed than in the predicament above described. I have seen the huge monster in a position which to me must have been appalling, but, with an instinctive reliance on others, he awaited in tolerable patience the arrival of materials for his extrication, in the shape of fascinet and logs of wood, which being thrown to him, he placed deliberately in front and making a stout resistance with head, teeth, and foot, pressing the wood, he brought up one leg after the other in a most methodical and pioneer-like manner, till he delivered himself from his miry prison. Futteh did not require such aid, but, aware that the fault was not his, he soon indignantly shook the load off his back, and left them to get it out in any manner they chose.

Waited to aid in reloading, and it being already dusk, pushed on with my dog Belle, who, observing a couple of animals, darted off into the jungles, and led me after her, as fast as the devious paths in such a savage scene would permit. But I soon saw her scampering down the height, the game, in the shape of two huge wolves, close at her heels, and delighted to find rescue at hand. I have no doubt their retreat from my favourite greyhound was a mere *ruse de guerre* to lead her beyond supporting distance, and they had nearly effected their object. They went off in a very sulky and leisurely manner. In my subaltern days, when with the subsidiary force in Gohud, I remember scouring the tremendous ravines near the Antri pass to get a

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October 18th Marched at daybreak to Sumaicha, distance twelve miles. Again found our advanced elephant and breakfast tent in a swamp, halted to extricate him from his difficulties. The road from Na'ibdwara is but a foot-path, over or skirting a succession of low broken ridges, covered with prickly shrubs, as the Khyr, the Khureel, and Babool. At the village of Gong Goorah, midway in the morning's journey, we entered the alpine valley called the Sheri Nulla. The village of Goorah is placed in the opening or break in the range through which the river flows, whose serpentine meanderings indicate the only road up this majestic valley. On the banks, or in its bed, which we frequently crossed, lay the remainder of this day's march. The valley varies in breadth, but is seldom less than half a mile, the hills rising boldly from their base, some with a fine and even surface covered with mango trees, others lifting their splintered pinnacles into the clouds. Nature had been lavish of her beauties to this romantic region. The *goolur* or wild fig, the *sitaphal* or custard-apple, the peach or *aroo bodam* (almond-peach), are indigenous and abundant. The banks of the stream are shaded by the withy, while the large trees, the useful mango and picturesque tamarind, the sacred peepul and bura are abundantly scattered with many others, throughout. Nor has nature in vain appealed to human industry and ingenuity to second her intents. From the margin of the stream on each side to the mountain's base, they have constructed a series of terraces rising over each other, whence by simple and ingenious methods they raise the waters to irrigate the rich crops of sugar-cane, cotton, and rice, which they cultivate upon them. Here we have a proof that ingenuity is the same, when prompted by necessity, in the Juia or the Ariavuli. Wherever soil could be found, or time decomposed these primitive rocks, a barrier was raised. When discovered, should it be in a hollow below, or on the summit of a crag, it is alike greedily seized on. even there water is found, and if you leave the path below and ascend a hundred feet above the terraces, you will discover pools or reservoirs dammed in with massive trees, which serve to irrigate such insulated spots or serve as nurseries to the young rice-plants. Not unfrequently, their labour is entirely destroyed, and the dykes swept away by the periodical inundations, for we observed the high-water-mark in the trees considerably up the acclivity. The rice crop was abundant, and the joar or maize was thriving, but scanty; the standard autumnal crop which preceded it, the *makhri*, or 'Indian corn,' had been entirely devoured by the locust. The sugar-cane, by far the most valuable product of this curious region, was very fine, but sparingly cultivated from the dread of this insect, which for the last three years had ravaged the valley. There are two species of locusts, which come in clouds, darkening the air, from the desert: the *farka* and the *teeri* are their names. the first is the great enemy of our incipient prosperity. I observed a colony some time ago proceeding eastward with a rustling, rushing sound, like a distant torrent, or the wind in a forest at the fall of the leaf. We have thus to struggle against natural and artificial obstacles to the rising energies of the country, and dread of the *farkas* deters speculators from renting this fertile tract, which almost entirely belongs to the fisc. Its natural fertility cannot be better demonstrated than in recording the success of an experiment, which produced *five crops, from the same piece of ground, within thirteen*

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reply that it was *sútti ca macan*, 'the place of faith,' I sent to request the attendance of the village seer. It proved to be that of the ancestor of the occupant—a proof of devotion to her husband, who had fallen in the wars waged by Arungzeb against this country, when, with a relic of her lord, she mounted the pyre. He is sculptured on horseback, with lance at rest, to denote that it is no churl to whom the record is devoted.

Near the "elephant's pool," and at the village of Kheyrlee, two roads diverge—one, by the *Bugoola nal* or pass, conducts direct to Nat'hdwara, the other, leading to Reechan, and the celebrated shrine of the *four-armed god*, famed as a place of pilgrimage. The range on our left terminating abruptly, we turned by Oladur to Kailwara, and encamped in a mango-grove, on a table-land half a mile north of the town. Here the valley enlarges, presenting a wild, picturesque, and rugged appearance. The barometer indicated about a thousand feet of elevation above the level of Oodipoor, which is about two thousand above the sea yet we were scarcely above the base of the alpine cliffs which towered around us on all sides. It was the point of divergence for the waters, which, from the numerous fountains in these uplands, descended each declivity, to refresh the arid plains of Marwar to the west, and to swell the lakes of Mewar to the east. Previous to the damming of the stream which forms that little ocean, the Kunkerowli lake, it is asserted that the supply to the west was very scanty, nearly all flowing eastward, or through the valley, but since the formation of the lake, and consequent saturation of the intermediate region, the streams are ever flowing to the west. The spot where I encamped was at least five hundred feet lower than Arait Pol, the first of the fortified barriers leading to Komulmeer, whose citadel rose more than seven hundred feet above the *terre-pleine* of its outworks beneath.

The Mahaja Dowult Sing, a near relative of the Rana, and governor of Komulmeer, attended by numerous suite, the crimson standard, trumpets, kettledrums, seneschal, and bard, advanced several miles to meet and conduct me to the castle. According to etiquette, we both dismounted and embraced and afterwards rode together conversing on the affairs of the province, and the generally altered condition of the country. Dowlut Sing, being of the immediate kin of his sovereign, is one of the *babas* or infants of Mewar, enumerated in the tribe called Ranawut with the title of Mahaja. Setting aside the family of Seodan Sing, he is the next in succession to the reigning family. He is one of the few over whom the general demoralization has had no power, and he remains a simple-minded, straight-forward, honest man, blunt, unassuming, and courteous. His rank and character particularly qualify him for the post he holds on this western frontier, which is the key to Marwar. It was in February 1818 that I obtained possession of this place (Komulmeer), by negotiating the arrears of the garrison. Gold is the cheapest, surest, and most expeditious of all generals in the East, amongst such mercenaries as we had to deal with, who change masters with the same facility as they would their turban. In twenty-four hours we were put in possession of the fort, and as we had not above one-third of the stipulated sum in ready cash, they without hesitation took a bill of exchange, *written on the drum-head*, on the mercantile town of Pally in Marwar in such estimation is British faith held, even by the most lawless tribes of India! Next morning we saw them winding down the western declivity, while we quietly took our breakfast in an old ruined temple. During this agreeable employment, we were joined by

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who, in return for elephants and other gifts, sent a body of Greek soldiers to serve Chandragupta. It is curious to contemplate the possibility, nay the probability, that the Jain temple now before the reader may have been designed by Grecian artists; or that the taste of the artists among the Rajpoots may have been modelled after the Grecian. This was our temple of Theseus in Mewar. A massive monolithic emblem of black marble of the Hindu Jivapitri, had been improperly introduced into the shrine of the worshippers of the "spirit alone." Being erected on the rock, and chiselled from the syenite on which it stands, it may bid defiance to time. There was another sacred structure in its vicinity, likewise Jain, but of a distinct character; indeed, offering a perfect contrast to that described. It was three stories in height, each tier was decorated with numerous massive low columns, resting on a sculptured pannelled parapet, and sustaining the roof of each story, which being very low, admitted but a broken light to break the pervading gloom. I should imagine that the sacred architects of the East had studied effect equally with the preservers of learning and the arts in the dark period of Europe, when those monuments, which must ever be her pride, arose on the ruins of paganism. How far the Saxon or Scandinavian pagan contributed to the general design of such structures may be doubted but that their decorations, especially the grotesque, have a powerful resemblance to the most ancient Hindu-Scythic, there is no question, as I shall hereafter more particularly point out.

Who, that has a spark of imagination, but has felt the indescribable emotion which the gloom and silence of a Gothic cathedral excites? The very extent provokes a comparison humiliating to the pigmy spectator, and this is immeasurably increased when the site is the mountain pinnacle, where man and his works fade into nothing in contemplating the magnificent expanse of nature. The Hindu priest did not raise the temple for heterogeneous multitudes: he calculated that the mind would be more highly excited when left to its solitary devotions, amidst the silence of these cloistered columns, undisturbed save by the monotony of the passing bell, while the surrounding gloom is broken only by the flare of the censer as the incense mounts above the altar.

It would present no distinct picture to the eye, were I to describe each individual edifice within the scope of vision, either upwards towards the citadel, or below. Looking down from the Jain temple towards the pass, all the contracting gorge is lost in distance, the gradually diminishing spaces filled with masses of ruin. I will only notice two of the most interesting. The first is dedicated to *Mama devi* 'the mother of the gods,' whose shrine is on the brow of the mountain overlooking the pass. The goddess is placed in the midst of her numerous family, including the greater and lesser divinities. They are all of the purest marble, each about three feet in height, and tolerably executed, though evidently since the decline of the art, of which very few good specimens exist executed within the last seven centuries. The temple is very simple and primitive, consisting but of a long hall, around which the gods are ranged, without either niche or altar.

The most interesting portion of this temple is its court, formed by a substantial wall enclosing a tolerable area. The interior of this wall had been entirely covered with immense tables of black marble, on which was inscribed the history of their gods, and, what was of infinitely greater importance, that of the moral princes who had erected the tables in honour

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The Afghans were encountered, and could not stand the attack Those who did not fly were cut to pieces, and the gallant Prithwi-raj inducted the father of his bride into his inheritance A brother of the Afghans, in his attempt to recover it, lost his life The Nawab Mulloo Khan then holding Ajmere, determined to oppose the Seesodia prince in person, who, resolved upon being the assailant, advanced to Ajmere, encountered his foe in the camp at day-break, and after great slaughter entered Gurh Beethi, the citadel, with the fugitives "By these acts," says the chronicle, "his fame increased in Rajwarra one thousand Rajpoots, animated by the same love of glory and devotion, gathered round the *nakrras* of Prithwi-raj Their swords shone n the heavens, and were dreaded on the earth, but they aided the defenceless"

Another story is recorded and confirmed by Mahomedan writers as to the result, though they are ignorant of the impulse which prompted the act Prithwi-raj on some occasion found the Rana conversing familiarly with an ahdy of the Malwa king, and feeling offended at the condescension, expressed himself with warmth The Rana ironically replied "you are a mighty seizer of kings but for me, I desire to retain my land" Prithwi-raj abruptly retired, collected his band, made for Neemutch, where he soon gathered five thousand horse, and reaching Depalpoor, plundered it, and slew the governor. The king on hearing of the irruption, left Mandoo at the head of what troops he could collect but the Rajpoot prince, in lieu of retreating rapidly advanced and attacked the camp while refreshing after the march Singling out the royal tent, occupied by eunuchs and females, the king was made captive, and placed on an express camel beside the prince, who warned the pursuers to follow peaceably, or he would put his majesty to death, adding that he intended him no harm, but that after having made him "touch his father's feet," he should restore him to liberty Having carried him direct to Cheetore and to his father's presence, he turned to him saying, "send for your friend the ahdy, and ask him who this is?" The Malwa king was detained a month within the walls of Cheetore, and having paid his ransom in horses, was set at liberty with every demonstration of honour Prithwi-raj returned to Komulmeer, his residence, and passed his life in exploits like these from the age of fourteen to twenty-three, the admiration of his country and the theme of the bard

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The Afghans were encountered, and could not stand the attack. Those who did not fly were cut to pieces, and the gallant Prithwi-raj inducted the father of his bride into his inheritance. A brother of the Afghans, in his attempt to recover it, lost his life. The Nawab Mulloo Khan then holding Ajmere, determined to oppose the Seesodia prince in person, who, resolved upon being the assailant, advanced to Ajmere, encountered his foe in the camp at day-break, and after great slaughter entered Gurb Beeth, the citadel, with the fugitives. "By these acts," says the chronicle, "his fame increased in Rajwarra one thousand Rajpoots, animated by the same love of glory and devotion, gathered round the *nakrras* of Prithwi-raj. Their swords shone n the heavens, and were drenched on the earth, but they aided the defenceless."

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down the steep, breaking the cantle of the saddle, a little further appeared the cook, hanging in dismay over the scattered implements of his art, his camel remonstrating against the replacing of his *cujavas* or panniers. For another mile it became more gentle, when we passed under a tower of Kumulmeel, erected on a scarped projection of the rock, full five hundred feet above us. The scenery was magnificent, the mountains rising on each side in every variety of form, and their summits, as they caught a ray of the departing sun, reflecting on our sombre path a momentary gleam from the masses of rose-coloured quartz which crested them. Noble forest trees covered every face of the hills and the bottom of the glen, through which along the margin of the serpentine torrent which we repeatedly crossed, lay our path. Notwithstanding all our mishaps, partly from the novelty and grandeur of the scene, and partly from the invigorating coolness of the air, our mirth became wild and clamorous. A week before, I was oppressed with a thousand ills, and now I trudged the rugged path, leaping the masses of granite which had rolled into the torrent.

There was one spot where the waters formed a pool or *de*. Little Cary determined to trust to his pony to carry him across, but deviating to the left, just as I was leaping from a projecting ledge, to my horror, horse and rider disappeared. The shock was momentary, and a good ducking the only result which in the end was the luckiest thing that could have befallen him. On reaching the Hattidura, or 'barrier of the elephant' (a very appropriate designation for a mass of rock serving as a rampart to shut up the pass), where we had intended to remain the night, we found no spot capacious enough even for a single tent. Orders accordingly passed to the rear for the baggage to collect there, and wait the return of day to continue the march. The shades of night were fast descending, and we proceeded almost in utter darkness towards the banks of the stream, the roar of whose waters was our guide, and not a little perplexed by the tumultuous rush which issued from every glen, to join that we were seeking. Towards the termination of the descent the path became wider, and the voice of the waters of a deeper and hoarser tone, as they glided to gain the plains of Maiwar. The vault of heaven, in which there was not a cloud, appeared as an arch to the perpendicular cliffs surrounding us on all sides, and the stars beamed with peculiar brilliancy from the confined space through which we viewed them. As we advanced in perfect silence, fancy busily at work on what might befall our straggling retinue from the ferocious tiger or plundering mountaineer, a gleam of light suddenly flashed upon us on emerging from the brushwood, and disclosed a party of dismounted cavaliers seated round their night-fires under some magnificent fig-trees*.

Halted, and called a council of war to determine our course. We had gained the spot our guides had assigned as the only fitting one for bivouac before we reached the plains beyond the mountains, it afforded shade from the dews, and plenty of water. The *muntrons de bouche* having gone on, was a good argument that we should follow, but darkness and five miles more of intricate forest, through a path from which the slightest deviation, right or left, might lead us into the jaws of a tiger, or the toils of the equally savage Mair, decided us to halt. We now took another look at the group above-mentioned. Though the excitement of the morning was pretty well

* The burr or banian tree, *ficus Indica*

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CHAPTER XXVI

The Mairs or Meras their history and manners. The 'Barwattia' of Goculgurh. Forms of Outlawry. Ajeet Sing, the chief of Ganora. Plains of Marwar. Chief of Roopnagurh. Anecdote respecting Darsoon. Contrast between the Seesodias of Mewar and the Rahtores of Marwar. Traditional history of the Rappoots. Ganora.—Kishendas, the Rana's envoy. Local discrimination between Mewar and Marwar. ancient feuds. the aonla and the bawul. Aspect of Marwar. Nadole.—Superiority of the Chohan race.—Goga of Batinda.—Lakha of Ajmer. his ancient fortress at Nadole.—Jann relic there. The Hindu ancient arch or vault. inscriptions.—Antiquities at Nadole. Eendurra. its villages. Palli, a commercial mart. articles of commerce.—The bards and genealogists the chief carriers. The "Hill of Virtue" Khankani. Affray between two Caravans. Barbarous self-sacrifices of the Bhats. Jhalamund.—March to Jodpoor. Reception en route by the chiefs of Pokurn and Neemaj. biography of these nobles.—sacrifice of Soorian of Neemaj.—Encamp at the capital. Negotiation for the ceremonies of reception at the court of Jodpoor.

THE *Mair* or *Mera* is the mountaineer of Rajpootana, and the country he inhabits is styled *Mairwarra*, or "the region of hills." The epithet is therefore merely local, for the *Mair* is but a branch of the *Mena* or *Maina*, one of the aborigines of India. He is also called *Marote* and *Marrawut*, but these terminations only more correctly define his character of mountaineer. * *Manwarra* is that portion of the Aravulli chain between Komulmeer and Ajmere, a space of about ninety miles in length, and varying in breadth from six to twenty. The general character of this magnificent rampart, in the natural and physical geography of Rajpootana, is now sufficiently familiar. It rises from three to four thousand feet above the level of the sea, and abounds with a variety of natural productions. In short, I know no portion of the globe which would yield to the scientific traveller more abundant materials for observation than the alpine Aravulli. The architectural antiquary might fill his portfolio, and natural history would receive additions to her page in every department, and especially in botany and zoology † I should know no higher gratification than to be of a scientific party to anatomize completely this important portion of India. I would commence on the

* *Mena* is 'a mountain' in Sanscrit, *Marrawut* and *Marote*, of or belonging to the mountain. I have before remarked, that the name of the Albanian mountaineer, *Marote*, has the same signification. I know not the etymology of *Maina*, of which the *Mair* is a branch.

† I had hoped to have embodied these subjects with, and thereby greatly to have increased the interest, of my work, but just as Lord Hastings had granted my request, that an individual eminently qualified for these pursuits should join me, a Higher Power deemed it fit to deny what had been long near my heart.

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without the omen, whose arrow never flies in vain with fames, like Indra's blot faithful to their word, preservers of the land and the honour* of Mundore, whose fortresses have to this day remained unconquered who bring the spoils of the plains to their dwellings Of these in the dark recesses of the mountains four thousand lay concealed, their crescent * formed arrows besides them Like the envenomed serpent, they wait in silence the advance of the foe

"Tidings reached the Chohan that the manly Mena, with bow in hand stood in the mountain's gorge Who would be bold enough to force it? His rage was like the hungry lion's when he views his prey He called the brave Kana, and bade him observe those wretches as he commanded him to clear the pass Bowing he departed, firm as the rock on which he trod. He advanced, but the mountaineer (Man) was immovable as Soomair. Their arrows carrying death, fly like Indra's bolts—they obscure the sun Warriors fall from their steeds, resounding in their armour as a tree torn up by the blast. Kana quits the steed, hand to hand he encounters the foe, the feathery shafts, as they strike fire, appear like birds escaping from the flames. The lance flies through the breast appearing at the back, like a fish escaping through the meshes of a net The evil spirits dance in the mne of blood The hero of the mountain† encountered Kana, and his blow made him reel; but like lightning, it was returned, and the mountaineer fell the crash was as the shaking of Soomair At this moment Nahur arrived, roaring like a tiger for his prey he called aloud to revenge their chief, his brother,‡ and fresh vigour was infused into their souls On the fall of the mountain-chief the Chohan commanded the 'hymn of triumph'§ to be sounded, it startled the mountaineer, but only to nerve his soul afresh. In person the Chohan sought his foe The son of Somesa is a bridegroom His streaming standards flutter like the first falls of rain in Asar, and as he steps on the bounds which separate Mundore from Ajmer, 'victory! victory!', is proclaimed. Still the battle rages Elephants roar, horses neigh, terror stalks every where. The aids of Girnar and of Sindore now appeared for Mundore, bearing banners of every colour, varied as the flowers of the spring Both arrays were clad in mail, their eyes and their finger-nails alone were exposed, each invoked his tutelary protector as he wielded the *dodhara* || Pithwī-laj was refulgent as India, the Purihar's brightness was as the morning star, each was clad in armour of proof, immovable as gods in mortal form The sword of the Chohan descended on the steed of the Purihar, but as he fell, Nahur sprung erect, and they again darted on each other, their warriors forming a fortress around the persons of their lords Then advanced the standards of the Pramari, like a black rolling cloud, while the lightnings flashed from his sword Mohuna, the brother of Mundore, received him, they first examined each other—then joining in the strife, the helm of the Pramari was cleft in twain Now advanced Chaond, the Dahima, he grasped his iron lance,¶ it pierced the Purihar, and the head appeared like a serpent looking through the door in his back The flame (*jote*) united with the fire from which it

* *Laj* is properly 'shame,' which word is always used in lieu of honour *laj rehho*, preserve 'my shame' & c my honour from shame

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§ *Sindoo Rago*

|| With two (*do*) edges (*dharma*)

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self-confidence was annihilated he saw a red coat in every glen, and called aloud for mercy.

A corps of these mountaineers, commanded by English officers, has since been formed, and I have no doubt may become useful. Notwithstanding their lawless habits, they did not neglect agriculture and embanking, as described in the valley of Shero Nulla, and a district has been formed in Mairwarra which in time may yield a lac of rupees annually to the state.

Some of their customs are so curious, and so different from those of their lowland neighbours, that we may mention a few. Leaving their superstitions as regards omens and augures, the most singular part of their habits, till we give a detailed sketch of the Menas hereafter, I will notice the peculiarity of their notions towards females. The Mair, following the customary law handed down from his rude ancestry, and existing long before the written law of Menu, has no objection to a widow as a wife. This contract is termed *natha*, and his civilized master levies a fine or fee of a rupee and a quarter for the licence, termed *kaghi*. On such marriage, the bridegroom must omit in the *mor*, or nuptial coronet, the graceful palmyra leaf, and substitute a small branch of the sacred peepul wreathed in his turban. Many of the forms are according to the common Hindu ritual. The *sat-pheera*, or seven perambulations round the jars filled with grain, piled over each other the *gat-joora*, or uniting the garments and the *hathlewa*, or junction of hands of bride and bridegroom, are followed by the Mairs. Even the northern clans, who are converts to Islam, return to their ancient habits on this occasion, and have a Brahmin priest to officiate. I discovered, on inquiring into the habits of the Mairs, that they are not the only race which did not refuse to wed a widow, and that both Brahmins and Rajpoots have from ancient times been accustomed not to consider it derogatory. Of the former, the sacerdotal class, the Nagda Brahmins, established at this town long before the Gehlotes obtained power in Mewar. Of the Rajpoots, they are all of the most ancient tribes, now the allodial vassals or bhomias of Rajpootana, as the Chinanoh, Kharwar, Ootain, Dya, names better known in the mystic page of the chronicle than now, though occasionally met with in the valleys of the Aravulli. But this practice, so little known, gives rise to an opinion, that many of the scrupulous habits regarding women are the inventions of the priests of more modern days. The facilities for separation are equally simple. If tempers do not assimilate, or other causes prompt them to part, the husband tears a shred from his turban, which he gives to his wife, and with this simple bill of divorce, placing two jars filled with water on her head, she takes whatever path she pleases, and the first man who chooses to ease her of her load becomes her future lord. This mode of divorce is practised not only amongst all the Menas, but by Jats, Goojurs, Aheers, Mallis, and other Soodra tribes. *Jehur le or nikela* 'took the jar and went forth,' is a common saying amongst the mountaineers of Mairwarra.

Their invocations and imprecations are peculiar. The Cheeta or northern Mair, since he became acquainted with the name of the prophet, swears by "Allah," or by his proselyte ancestor, "Dooda Dawad Khan," or the still more ancient head of the races "Cheeta, Burrar ca an." The southern Mairs also use the latter oath "by my allegiance to Cheeta and Burrar;" and they likewise swear by the sun, "Sooraj ca Sogun," and "Nath ca Sogun," or their ascetic priest, called the *Nath*. The Mahomedan Mair will not now eat hog, the southern refuses nothing, though he respects the cow.

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A corps of these mountaineers, commanded by English officers, has since been formed, and I have no doubt may become useful. Notwithstanding their lawless habits, they did not neglect agriculture and embanking, as described in the valley of Shero Nulla, and a district has been formed in Mairwarra which in time may yield a lac of rupees annually to the state.

Some of their customs are so curious, and so different from those of their lowland neighbours, that we may mention a few. Leaving their superstitions as regards omens and augures, the most singular part of their habits, till we give a detailed sketch of the Menas hereafter, I will notice the peculiarity of their notions towards females. The Mair, following the customary law handed down from his rude ancestry, and existing long before the written law of Menu, has no objection to a widow as a wife. This contract is termed *natha*, and his civilized master levies a fine or fee of a rupee and a quarter for the licence, termed *kaghi*. On such marriage, the bridegroom must omit in the *mor*, or nuptial coronet, the graceful palmyra leaf, and substitute a small branch of the sacred peepul wreathed in his turban. Many of the forms are according to the common Hindu ritual. The *sat-pheera*, or seven perambulations round the jars filled with grain, piled over each other the *gat-joora*, or uniting the garments and the *hatlewa*, or junction of hands of bride and bridegroom, are followed by the Mairs. Even the northern clans, who are converts to Islam, return to their ancient habits on this occasion, and have a Brahmin priest to officiate. I discovered, on inquiring into the habits of the Mairs, that they are not the only race which did not refuse to wed a widow, and that both Brahmins and Rajpoots have from ancient times been accustomed not to consider it derogatory. Of the former, the sacerdotal class, the Nagda Brahmins, established at this town long before the Gehloties obtained power in Mewar. Of the Rajpoots, they are all of the most ancient tribes, now the allodial vassals or bhomias of Rajpootana, as the Chinanoh, Kharwar, Ootain, Dya, names better known in the mystic page of the chronicle than now, though occasionally met with in the valleys of the Aravulli. But this practice, so little known, gives rise to an opinion, that many of the scrupulous habits regarding women are the inventions of the priests of more modern days. The facilities for separation are equally simple. If tempers do not assimilate, or other causes prompt them to part, the husband tears a shred from his turban, which he gives to his wife, and with this simple bill of divorce, placing two jars filled with water on her head, she takes whatever path she pleases, and the first man who chooses to ease her of her load becomes her future lord. This mode of divorce is practised not only amongst all the Menas, but by Jats, Goojurs, Aheers, Mallis, and other Soodra tribes. *Jehur le or nikela* 'took the jar and went forth,' is a common saying amongst the mountaineers of Mairwarra.

Their invocations and imprecations are peculiar. The Cheeta or northern Mair, since he became acquainted with the name of the prophet, swears by "*Allah*," or by his proselyte ancestor, "*Dooda Dawad Khan*," or the still more ancient head of the races "*Cheeta, Burrar ca an*." The southern Mairs also use the latter oath "by my allegiance to Cheeta and Burrar;" and they likewise swear by the sun, "*Sooraj ca Sogun*," and "*Nath ca Sogun*," or their ascetic priest, called the *Nath*. The Mahomedan Mair will not now eat hog, the southern refuses nothing, though he respects the cow

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Conversing on these and similar subjects with my Marwarri friends, we threaded our way for five miles through the jungles of the pass, which we had nearly cleared, when we encountered the chieftain of Ganora at the head of his retinue, who of his own accord, and from a feeling of respect to his ancient sovereign the Rana, advanced thus far to do me honour I felt the compliment infinitely the more, as it displayed that spirit of loyalty peculiar to the Rajpoot, though the step was dangerous with his jealous sovereign, and ultimately was prejudicial to him After dismounting and embracing, we continued to ride to the tents, conversing on the past history of the province, of his prince, and the Rana, after whom he affectionately inquired Ajeet Sing is a noble-looking man, about thirty years of age, tall, fair, and sat his horse like a brave Rahtore cavalier Ganora is the chief town of Godwar, with the exception of the commercial Palli, and garrison-post Daisoori From this important district the Rana could command four thousand Rahtores holding lands on the tenure of service, of whom the Ganora chief, then one of the sixteen nobles of Mewar, was the head Notwithstanding the course of events had transferred the province, and consequently his services, from the Rana of Oodipoor to the Raja of Jodpoor, so difficult is it to eradicate old feelings of loyalty and attachment, that the present Thacoor preferred having the sword of investiture bound on him by his ancient and yet nominal suzerain, rather than by his actual sovereign For this undisguised mark of feeling, Ganora was denuded of its walls, which were levelled to the ground a perpetual memento of disgrace and an incentive to vengeance and wheno ever the day arrives that the Rana's herald may salute him with the old motto "Remember Komulmeer," he will not be deaf to the call To defend this post was the peculiar duty of his house, and often have his ancestors bled in maintaining it against the Mogul Even now, such is the inveteracy with which the Rajpoot clings to his honours, that whenever the Ganora chief, or any of his near kin, attend the Rana's court, he is saluted at the porte, or, at the *champ de Mars*, by a silver mace-bearer from the Rana, with the ancient war-cry, "remember Komulmeer," and he still receives on all occasions of rejoicing a *khelat* from that prince He has to boast of being of the Rana's blood, and is by courtesy called "the nephew of Mewar" The Thacoor politely invited me to visit him, but I was aware that compliance would have involved him in difficulties with his jealous prince, and made excuses of fatigue, and the necessity of marching next morning, the motives of which he could not misunderstand

Our march this morning was but short, and the last two miles were in the plains of Marwar, with merely an occasional rock Carey joined us, congratulating himself on the ducking which had secured him better fare than we had enjoyed in the pass of Komulmeer, and which fastened both on Waugh and myself violent colds. The atmospheric change was most trying emerging from the cold breezes of the mountains to 96° of Fahrenheit, the effect was most injurious it was 53° in the morning of our descent into the glen Alas for my surviving barometer! Mohes, my amanuensis who had been entrusted with it, joined us next day, and told me the quicksilver had

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I could well have dispensed with visits this day, the thermometer being 96°, I was besides devoured with inflammatory cold; but there was no declining another polite visit of the chieftain of Ganora. His retinue afforded a good opportunity of contrasting the Seesodia Rajpoot of fertile Mewar with the Rahtores of Marwar, and which on the whole would have been favourable to the latter, if we confined our view to those of the valley of Oodipoor, or the mountainous region of its southern limit, where climate and situation are decidedly unfavourable. There the Rajpoot may be said not only to deteriorate in muscular form and strength, but in that fairness of complexion which distinguishes him from the lower orders of Hindus. But the danger of generalizing on such matters will be apparent, when it is known that there is a cause continually operating to check and diminish the deteriorating principle arising from the climate and situation (or, as the Rajpoot would say, from the *howa pani*, 'air and water') of these unhealthy tracts, namely, the continual influx of the purest blood from every region in Rajpootana and the stream, which would become corrupt if only flowing from the commingling of the Chondawuts of Saloombra and the Jhalas of Gogoonda (both mountainous districts), is refreshed by that of the Rahtores of Godwar, the Chohans of Haravati, or the Bhatti of the desert. I speak from conviction, the chieftains above-mentioned, affording proofs of the evil resulting from such repeated intermarriages, for, to use their own adage, "a raven will produce a raven." But though the personal appearance of the chieftain of Gogoonda might exclude him from the table of the sixteen barons of Mewar, his son by a Rahtore mother may be exhibited as a redeeming specimen of the Jhalas, and one in every way favourable of the Rajpoot of Mewar. On such occasion, also, as a formal visit, both chieftain and retainers appear under every advantage of dress and decoration; for even the form of the turban may improve the contour of the face, though the Mairteas of Ganora have nothing so decidedly peculiar in this way as those of other clans.

After some discourse on the history of past days, with which, like every respectable Rajpoot, I found him perfectly conversant, the Ganora chief took his leave with some courteous and friendly expressions. It is after such a conversation that the mind disposed to reflection will do justice to the intelligence of these people. I do not say this with reference to the baron of Ganora, but, taking them generally. If by history we mean the relation of events in succession, with an account of the leading incidents connecting them, then are all the Rajpoots versed in this science; for nothing is more common than to hear them detail their immediate ancestry, or that of their prince for many generations, with the events which have marked their societies. It is immaterial whether he derives this knowledge from the chronicle, the chronicler, or both; it not only rescues him from the charge of ignorance, but suggests a comparison between him and those who constitute themselves judges of nationalities by no means unfavourable to the Rajpoot.

Oct 28th. Marched at day-break. The Thacoor sent a confidential assal to accompany me through his domain. We could now look around

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Oct 23th. Marched at day-break. The Thacoor sent a confidential assal to accompany me through his domain. We could now look around

capital and the entire country of the Rahtores (then but of small extent), which he held for several years. The heir of Mundore became a fugitive, concealing himself in the fastnesses of the Aravulli, with little hope that his name (Joda) would become a patronymic, and that he would be honoured as the second founder of his country that Mundore itself should be lost in Jodpore. The recollection of the feud was almost extinct, the young Rana of Cheetore had passed the years of Rajpoot minority, and Joda continued a fugitive in the wilds of Bhanduc-peiao, with but a few horse in his train, indebted to the resources of some independents of the desert for the means of subsistence. He was discovered in this retreat by a Charun or bard, who, without aspiring to prophetic powers, revealed to him that the intercession of the queen-mother of Cheetore had determined the Rana to restore him to Mundore. Whether the sister of Joda, to give *eclat* to the restoration, wished it to have the appearance of a conquest, or whether Joda, impatient for possession, took advantage of circumstances to make his entrance one of triumph, and thereby redeem the disgrace of a long and humiliating exile, it is difficult to decide, for while the annals of Mewar make the restoration an act of grace, those of Marwar give it all the colours of a triumph. Were the point worthy of discussion, we should say both accounts were correct. The Rana had transmitted the recall of Chonda from Mundore, but concealed from him the motive, and while Joda even held in his possession the Rana's letter of restoration, a concatenation of circumstances, in which "*the omen*" was predominant, occurred to make him anticipate his induction by a measure more consonant to the Rajpoot, a brilliant *coup de main*. Joda had left his retreat in the *Roon** to make known to Hurba Sankla, Pabooji, and other *rievers* of the desert, the changes which the bard had communicated. While he was there, intelligence was brought that Chonda, in obedience to his sovereign's command, had proceeded to Cheetore. That same night "the bard of omen perched on Joda's lance, and "the star which irradiated his birth shone bright upon it." The bard of Mundore revealed the secret of heaven to Joda, and the heroes in the west, your pennon "will wave on the battlements of Mundore." Unless, however, this "vision of glory" was merely mental, Joda's star must have been visible in day-light, for they could never have marched from the banks of the Looni, where the Sanka resided, to Mundore, between its rising and setting. The elder son of Chonda had accompanied his father, and they had proceeded two coss in their journey, when a sudden blaze appeared in Mundore. Chonda pursued his route, while his son Manja returned to Mundore. Joda was already in possession, his *an* had been proclaimed, and the two other sons of Chonda had fallen in its defence. Manja, who fled, was overtaken and slain on the border. These tidings reached Chonda at the pass of the Aravulli, he instantly returned to Mundore, where he was met by Joda, who showed him the letters of surrender for Mundore, and a command that he should fix with him the future boundary of each state. Chonda thought that there was no surer line of demarcation than that chalked out by the hand of nature, and he accordingly fixed that wherever the "yellow blossom" was found, the land should belong to his sovereign, and the bard was not slow in perpetuating the decree. Such is the origin of

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of the order was stamped on all who have the name of Chohan, since the days of Prithwi-raj, the model of every Rajpoot, and who had a long line of fame to maintain. Of the many names familiar to the bard is Goga of Batinda, who with forty-seven sons "drank of the stream of the sword" on the banks of the Sutledge, in opposing Mahmoud. This conqueror proceeded through the desert to the attack of Ajmer, the chief abode of this race, where his arms were disgraced, the invader wounded, and forced to relinquish his enterprize. In his route to Nehrwalla and Somnath he passed Nadole,* whose prince hesitated not to measure his sword even with Mahmoud. I was fortunate enough to obtain an inscription regarding this prince, the celebrated Lakha, said to be the founder of this branch from Ajmer, of which it was a fief—its date S 1039 (A.D. 983). The fortress attributed to Lakha is on the declivity of a low ridge to the westward of the town, with square towers of ancient form, and built of a very curious conglomerate of granite and gneiss, of which the rock on which it stands is composed. There was a second inscription, dated S 1024 (A.D. 968), which made him the contemporary of the Rana's ancestor, Sacti Khomar of Aetpoor, a city also destroyed, more probably by the father Mahmoud. The Chohan bards speak in very lofty terms of Rao Lakha, who "collected transit dues from the further gate" of Anhulwarra, and levied tribute from the prince of Cheetore."

It is impossible to do full justice to the architectural remains, which are well worthy of the pencil. Here every thing shews that the Jain faith was once predominant, and that their arts, like their religion, were of a character quite distinct from those of Siva. The temple of Mahavira, the last of their twenty-four apostles, is a very fine piece of architecture. Its vaulted roof is a perfect model of the most ancient style of dome in the East, probably invented anterior to the Roman. The principle is no doubt the same as the first substitute of the arch, and is that which marked the genius of Cæsar in his bridge over the Rhone, and which appears over every mountain-torrent of the ancient Helvetii, from whom he may have borrowed it. The principle is that of a horizontal instead of a radiating pressure. At Nadole, the stones are placed by a gradual projection one over the other, the apex being closed off by a circular key-stone. The angles of all these projections being rounded off, the spectator looking up, can only describe the vault as a series of gradually diminishing amulets or rings converging to the apex. The effect is very pleasing, though it furnishes a strong argument that the Hindus first became acquainted with the perfect arch through their conquerors. The *torun*, in front of the altar of Mahavira, is exquisitely sculptured, as well several statues of marble, discovered about one hundred and fifty years ago in the bed of the river, when it changed its course. It is not unlikely that they were buried during Mahmoud's invasion. But the most singular structure of Nadole is a reservoir, called the *chunna ca bowlee*, from the cost of it being paid by returns of a single grain of pulse (*chunna*). The excavation is immense, the descent is by a flight of grey granite steps, and the sides are built up from the same materials by piling blocks upon blocks of enormous magnitude, without the least cement.

My acquisitions here were considerable. Besides copies of inscriptions

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every thing assumed a new character, the sand, of which we had before scarcely a sprinkling, became occasionally heavy, the shallow beds of the numerous streams were white with saline incrustations, and the vegetable creation had been gradually diminishing, from the giant race of the sacred fig-tree with leaf "broad as Amazonian target," to the dwarfish shrubs of the desert. At once the satiric stanza of the bard of more favoured region was brought to my mind, and as I repeated it to my old friend the Rana's envoy, he enjoyed the confession, and afresh urged his wish that nature should decide the question of their boundaries

Ak ra jhopra,
Phok ra bar,
Bajra ra rooth,
Mot'h ra dal,
Dekho ho Raja, teri Marwar.
 'Huts of the ak,
 'Barriers of hoins,
 'Bread of maize,
 'Lentils of the vetch,
 'Behold Raja, your Marwar !'

The villages are of a construction totally distinct from any thing we have seen, and more approaching the wigwam of the western world. Every commune is surrounded with a circumvallation of thorns *kanta ka kote*, and the stacks of *bhoos*, or 'chief,' which are placed at intervals, give it the appearance of a respectable fortification. These *bhoos* stacks are erected to provide provender for the cattle in scanty rainy seasons, when the parched earth denies grass, or full crops of maize. They are erected to the height of twenty or thirty feet, coated with a cement of earth and cow-dung, and with a sprinkling of thorns, to prevent the fowls of the air from reposing in them. In this manner, with a little fresh coating, they will exist ten years, being only resorted to on emergencies, when the kine may be said to devour the village walls. Their appearance is a great relief to the monotony of a march through the desert, which, however, cannot strictly be said to commence till you cross the Looni.

October 30th A long march of twenty one miles, in which there was little to record, brought us to Palli, the great commercial mart of western Rajwara. Like every thing else in these regions, it bore the marks of rapine, and as in the civil wars of this state its possession was of great importance to either party, the fortifications were raised at the desire of the inhabitants, who admire the noise of war within their gates. From the same feeling, when it was proposed to gird the sister mart, Bhilwara, with walls, the opposition to it was universal. The remnants of the walls lend it an air of desolation. The town is overrated at ten thousand houses. As an emporium its reputation is of ancient date and, politically, it is connected with the establishment of the reigning family in these regions. A community of Brahmins then held Palli in grant from the princes of Mundore whence comes a numerous class, termed Palliwal, who follow mercantile pursuits. It was in S 1212 (A.D. 1156) that Seoji, the founder of the Rahtore dynasty and son to the emperor of Cancuj, passed Palli on his return from a pilgrimage from Dwarica to the Ganges. The Brahmins sent a deputation to relieve them from two great enemies to their repose, namely, the Menas of the Aravulli, and the lions, which had become very numerous. Seoji relieved them from both, but the opportunity "to acquire land" was too good to be lost, and on the festival of the *Holi* he put the leading Brahmins to death, and took possession of Palli.

every thing assumed a new character, the sand, of which we had before scarcely a sprinkling, became occasionally heavy, the shallow beds of the numerous streams were white with saline incrustations, and the vegetable creation had been gradually diminishing, from the giant race of the sacred fig-tree with leaf "broad as Amazonian target," to the dwarfish shrubs of the desert. At once the satiric stanza of the bard of more favoured region was brought to my mind, and as I repeated it to my old friend the Rana's envoy, he enjoyed the confession, and afresh urged his wish that nature should decide the question of their boundaries

Ak i a ghopi a,
Phok ra bar,
Baji a i a rooti,
Mot'h i a dal,
Dekho ho Raja, teri Marwar.
 'Huts of the ak,
 'Barriers of horns,
 'Bread of maize,
 'Lentils of the vetch,
 'Behold Raja, your Marwar !'

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asserted. Here we found our old friend, Gough, who had been rambling to the south-west amongst Sahraes, Kossas, and all the wild beings of these uncivilized tracts, in search of new breeds of horses. Halted to enjoy his society.

Pally, 29th

Khaira, 30th.

Rohit, 31st

Nov. 1st.—Khankani, on the north bank of the Looni. There was nothing to arrest attention between Pally and the Looni: all is flat and lonely in the thirty miles which intervene. Our halts were at Khaira, which has two small salt lakes, whence its name; in fact, this superabundant product, *khar* or salt, gives its name to streams and towns. Both Khaira and Rohit, the intermediate places of halt, are feudal estates, and both chiefs had been involved in the recent civil dissensions. Rohit was under the ban.

Here I had an exemplification of the vulgar adage, "two of a trade," &c. Paimah Naik, the leader of one of the largest *tandas*, or caravans, which frequent the desert for salt, had left his convoy, and with his brethren came to exhibit his wounds and fractures received in a fray with the leaders of another caravan. Both were Bhats, Paimah was the head of the Bhamunia Bhats, so called from the place of their abode, and he counted forty thousand beasts of burthen under his control. Shama had no distinctive epithet: he had no home separate from his *tanda*. His little state when not in motion was on the highways, hence those who dwell entirely with their cattle are styled *ooboh punti*, 'on the road'. Shama had taken advantage of the greater portion of Paimah's caravan being detached, to revenge an ancient feud, and had shewn himself quite an adept in club-law, as the broken heads of his opponents disclosed. To reconcile them was impossible, and as the case was to be decided, not by the scales of abstract justice but by calculating which contributed most in duties, Paimah by his summary process, more than from sympathy to his wounded honour, gained a victory by the exclusion of his rival. As before observed, these classes take advantage of their sacred character amongst the Rajpoots, to become the general carriers of the country: but the advantage which might result to the state from the respect paid to them is neutralized by their avarice, and constant evasion of the payment of all established duties. A memorable example of this kind occurred during the reign of Umra the First, with the ancestor of this same Paimah. The Rana would not submit to the insolent demands of the Bhats, when they had recourse to one of the most sanguinary sacrifices ever recorded: the threat alone of which is generally sufficient to extort acquiescence and concession. But the firmness of Umra has been recorded and he braved them. Collecting the elder portion of their community, men, women, and youths of both sexes, they made a sacrifice to the number of eighty souls with their daggers in the court of the palace. The blood of the victims was on the Rana's head. It was a species of excommunication, which would have unsettled a weaker reason: for the Rajpoot might repose after the murder of a Brahmin, but that of the prophetic *Vates* would rise against him here and hereafter. For once they encountered a mind too strong to be shaken, Umra banished the whole fraternity of Bhamunia Bhats from his dominions, and the town of Bhamuni reverted to the fisc. The edict remained uncanceled.

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Pally, 29th

Kharira, 30th.

Rohit, 31st

Nov. 1st.—Khankani, on the north bank of the Looni. There was nothing to arrest attention between Pally and the Looni: all is flat and lonely in the thirty miles which intervene. Our halts were at Kharira, which has two small salt lakes, whence its name; in fact, this superabundant product, *khar* or salt, gives its name to streams and towns. Both Kharira and Rohit, the intermediate places of halt, are feudal estates, and both chiefs had been involved in the recent civil dissensions. Rohit was under the ban.

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All these, and many similar questions, were propounded through the Vakeel, who had long been with me, to his sovereign, to whose presence he proceeded in order that they might be adjusted, while I halted at Jhalamund, only five miles from the capital. However, individually, we may despise these matters, we have no option, as public servants, but to demand the full measure of honour for those we represent. As the present would also regulate future receptions, I was compelled to urge that the Raja would best consult his own dignity by attending to that of the government I represented, and distinctly signified, that it could never be tolerated that he should descend to the very foot of his castle to honour Ameer Khan, and await the English envoy almost on the threshold of his palace. It ended, as such matters generally do in those countries, by a compromise: it was stipulated that the Raja should receive the mission in his *palkee* or litter, at the central barrier of descent. These preliminaries being arranged, we left Jhalamund in the afternoon, that we might not derange the habits of slumber of those who were to conduct us to the capital. About half way we were met by the great feudatory chieftains of Pokurna and Nema, then lords of the ascendant, and the joint advisers of their sovereign. We dismounted, embraced, complimented each other in the customary phraseology, then remounted, and rode together until we reached the tents, where, after I had requested them to be the bearers of my homage to their sovereign, we mutually saluted and parted.

Salim Sing† was the name of the lord of Pokurna, the most wealthy and the most powerful of all the baronies of Maiwar. His castle and estate (wrested from Jessulmeer) are in the very heart of the desert, the former is strong both by position and art. It is a family which has often shaken the foundation of the throne of Maiwar. During four generations have its bold and turbulent chiefs made the most resolute of these monarchs tremble. Deo Sing, the great grandfather of the present chief, used to sleep in the hall of the royal palace, with five hundred of his Kompawuts, of which clan he is the chief. "The throne of Maiwar is within the sheath of "my dagger," was the boast, as elsewhere mentioned, this haughty noble to his sovereign. His son, Subhal Sing, followed his father's steps, and even dethroned the great Bijy Sing: a cannon-shot relieved the prince from this terror of his reign. Soware Sing, his son, and successor, acted the same part towards Raja Bheem, and was involved in the civil wars which commenced in 1806, when he set up the pretender, Dhonkul Sing. The catastrophe of Nagore, in which Meer Khan acted the assassin of the Kompawut and all his associates, relieved Raja Maun from the evil genius of his house: and the honours this prince heaped on the son of the Kompawut, in giving him the first office in the state, were but a trap to ensnare him. From this he escaped, on his life and the honours of Pokurna would have been lost together. Such is a rapid sketch of the family of the chief who was deputed to meet me. He was about thirty-five years of age, his appearance, though not prepossessing, was dignified and commanding. In person he was tall, but more powerful than athletic, his features were good, but his complexion was darker than in general amongst the chieftains of Maiwar.

* Mr Wilder, the superintendent of Ajmer, was deputed by General Sir D. Ochterlony, in Dec 1818, to the court of Jodpoor and was very courteously received by the Raja.

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Such is the Rajpoot, when the point of honour is at stake! Not a man of his clan would have surrendered, while their chief lived to claim their lives, and those who retreated only preserved them for the support of the young lord of the Oodawuts!

* The last, a brave and excellent man, was the writer of this letter. He, who had sacrificed all to save his prince and, as he told me himself, supported him, when proscribed by his predecessor, by the sale of all his property, even to his wife's jewels, yet became an exile, to save his life from an overwhelming proscription. To the anomalous state of our alliance with these states is to be ascribed many of these mischiefs.



JAT PEASANT OF MARWAR.



RAJPOOT FOOT-SOLDIER OF MARWAR.

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The streets are very regular, and adorned with many handsome edifices of free-stone, of which the ridge is composed. The number of families some years ago were stated to be 20,000, probably 80,000 souls, an estimate far too great for the present day. The *Golab Sagur* is the favourite lounge of the inhabitants, who recreate amongst its gardens, and, strange to say, the most incomparable pomegranates (*anar*) are produced in it, far superior even to those of Cabul, which they resemble in the peculiarity of being *be-dana*, 'without grain' rather a misnomer for a fruit, the characteristic of which is its granulations but this is in contradistinction to those of India, which are all grain and little pulp. The *anars* of the *Kaghi-ca-bagh*, or 'Raven's Garden,' are sent to the most remote parts, as presents. Their beautiful ruby tint affords an abundant resource for metaphor to the Rajpoot bard, who describes it as "sparkling in the ambrosial cup."

On the 4th the Raja received us with due form, advancing beyond the second gate of descent, when, after salutations and greetings, he returned according to etiquette. Giving him time to make his arrangements, we advanced slowly through lines of his clansmen to the upper area, where a display of grandeur met our view for which we were totally unprepared, and far eclipsing the simple and unostentatious state of the Rana. Here every thing was imitative of the imperial court of Delhi, where the Rahtore, long pre-eminent, had "the right hand of the king of the world." Lines of gold and silver mace-bearers deafened us with the titles of "*Raj-Raj-Iswar*" 'the king, the lord of kings' into whose presence, through mazes of intricate courts filled with his chivalry, all hushed into that mysterious silence which is invariably observed on such occasions, we were at length ushered.

The King of Maroo arose from his throne, and advanced a few paces, when he again courteously received the envoy and suite, who were here introduced. The hall of reception was of great extent from its numerous square columns, it is styled *shesh stambha*, 'the thousand-columned hall.' They were more massive than elegant, and being placed in parallel rows, at not more than twelve feet from each other, they gave an air of cumbrous, if not clumsy grandeur to an immense apartment, the ceiling of which was very low. About the centre, in a niche or recess, the royal *gadi* or 'cushion' was placed, over which was raised a richly embroidered canopy, supported by silver gilt columns. On the Rana's right hand were placed those whom the king honoured, the chieftains of Pokuina and Neemaj, who would have been less at their ease had they known that all the distinctions they then enjoyed were meshes to ensnare them. Several other chieftains and civil officers, whose names would but little interest the reader, were placed around. The vakeel, Bishen Ram, was seated near me, almost in front of the Raja. The conversation was desultory and entirely complimentary, affording, however, abundant opportunity to the Raja to display his proficiency in that mixed language, the Hindostanee, which he spoke with great fluency and much greater purity than those who resided about the court at Delhi. In person the Raja is above the common height, possessing considerable dignity of manner, though accompanied by the stiffness of habitual restraint. His demeanour was commanding and altogether princely, but there was an entire absence of that natural majesty and grace which distinguished the prince of Oodipoor, who won without exertion our spontaneous homage. The features

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and horse caparisoned, an aigrette, necklace, brocades, and shawls, with a portion according to rank to the gentlemen who accompanied me

On the 6th I paid the Raja another visit, to discuss the affairs of his government. From a protracted conversation of several hours, at which only a single confidential personal attendant of the prince was present, I received the most convincing proofs of his intelligence, and minute knowledge of the past history, not of his own country alone, but of India in general. He was remarkably well read, and at this and other visits he afforded me much instruction. He had copies made for me of the chief histories of his family, which are now deposited in the library of the Royal Asiatic Society. He entered deeply into the events of his personal history, and recounted many of the expedients he was obliged to have recourse to in order to save his life, when, in consequence of the murder of his *Guru* (not only his spiritual but his temporal guide, counsellor, and friend), he relinquished the reins of power, and acquiesced in their assumption by his son. The whole transaction is still involved in mystery, which the Raja alone can unravel. We must enter so far into the state secrets of the court, as to disclose the motive for such an act as the destruction of the brave Sootan, and introduce to the reader another high-priest of the Rajpoots as a pendant for the oracle of the Apollo of Nat'hdwara.

The parricidal murder of Raja Ajeet has been the destruction of Marwar, and even "unto the third and fourth generation." Providence would seem to have visited the act with its vengeance. The crown, which in a few years more would have been transmitted by nature's law, was torn from the brow of this brave prince, who had redeemed his lost inheritance from Aurungzebe, by the unhallowed arm of his eldest son Abhe Sing instigated thereto by an imperial bribe of the vice-royalty of Guzerat. His brother, Bukht Sing, was made almost independent in Nagore by the concession of Abhe and the *sunrud* and titles of his sovereign, and the contests between their issue have moistened the sands of Marwar with the richest blood of her children. Such is the bane of feudal dominion the parent of the noblest deeds and the deepest crimes.

Raja Maun, accordingly, came to the throne with all the advantages and disadvantages of such a state of things and he was actually defending his existence in Jhalore against his cousin and sovereign, when an unexpected event released him from his perils, and placed him on the throne. Bheem Sing had destroyed almost every branch of the blood-royal, which might have served as a nucleus for those intestine wars which desolated the country, and young Maun, the sole intervening obstacle to the full accomplishment of his wishes, was reduced to the last extremity, and on the eve of surrendering himself and Jhalore to this merciless tyrant, when he was relieved from his perilous situation. He attributed his escape to the intercession of the high-priest of Marwar, the spiritual leader of the Rahtories. This hierarch bore the title of divinity, or *Nathji*; his prænomen of Deo or Deva, was almost a repetition of his title; and both together, *Deonath*, cannot be better rendered than by 'Lord God'. Whether the intercession of this exalted personage was purely of a moral nature, as asserted, or whether Raja Bheem was removed from this vain world to the heaven of Indra by means less miraculous than prayer, is a question on which various opinions are entertained, but all agree that nothing could have been better timed for young Maun, the sole victim required to fill up the measure of Bheem's sanguinary policy.

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On the 6th I paid the Raja another visit, to discuss the affairs of his government. From a protracted conversation of several hours, at which only a single confidential personal attendant of the prince was present, I received the most convincing proofs of his intelligence, and minute knowledge of the past history, not of his own country alone, but of India in general. He was remarkably well read, and at this and other visits he afforded me much instruction. He had copies made for me of the chief histories of his family, which are now deposited in the library of the Royal Asiatic Society. He entered deeply into the events of his personal history, and recounted many of the expedients he was obliged to have recourse to in order to save his life, when, in consequence of the murder of his *Guru* (not only his spiritual but his temporal guide, counsellor, and friend), he relinquished the reins of power, and acquiesced in their assumption by his son. The whole transaction is still involved in mystery, which the Raja alone can unravel. We must enter so far into the state secrets of the court, as to disclose the motive for such an act as the destruction of the brave Sooran, and introduce to the reader another high-priest of the Rajpoots as a pendant for the oracle of the Apollo of Nat'hdwara.

The parricidal murder of Raja Ajeet has been the destruction of Marwar, and even "unto the third and fourth generation." Providence would seem to have visited the act with its vengeance. The crown, which in a few years more would have been transmitted by nature's law, was torn from the brow of this brave prince, who had redeemed his lost inheritance from Aurungzebe, by the unhallowed arm of his eldest son Abhe Sing instigated thereto by an imperial bribe of the vice-royalty of Guzerat. His brother, Bukht Sing, was made almost independent in Nagore by the concession of Abhe and the *sunnud* and titles of his sovereign, and the contests between their issue have moistened the sands of Marwar with the richest blood of her children. Such is the bane of feudal dominion the parent of the noblest deeds and the deepest crimes.

Raja Maun, accordingly, came to the throne with all the advantages and disadvantages of such a state of things and he was actually defending his existence in Jhalore against his cousin and sovereign, when an unexpected event released him from his perils, and placed him on the throne. Bheem Sing had destroyed almost every branch of the blood-royal, which might have served as a nucleus for those intestine wars which desolated the country, and young Maun, the sole intervening obstacle to the full accomplishment of his wishes, was reduced to the last extremity, and on the eve of surrendering himself and Jhalore to this merciless tyrant, when he was relieved from his perilous situation. He attributed his escape to the intercession of the high-priest of Marwar, the spiritual leader of the Rahtores. This hierarch bore the title of divinity, or *Nathji* his prænomen of Deo or Deva, was almost a repetition of his title; and both together, *Deonath*, cannot be better rendered than by 'Lord God'. Whether the intercession of this exalted personage was purely of a moral nature, as asserted, or whether Raja Bheem was removed from this vain world to the heaven of Indra by means less miraculous than prayer, is a question on which various opinions are entertained, but all agree that nothing could have been better timed for young Maun, the sole victim required to fill up the measure of Bheem's sanguinary policy.

in his blood, they soon found agents in a race who know not mercy, the myrmidons of that villain Meer Khan, under whose steel, and within the precincts of the palace, Deonath fell a victim. It has been surmised that Raja Maun was privy to the murder, that if he did not command, or even sanction it, he used no means to prevent it. There are but two in this life who can reveal this mystery—the Raja, and the *bourreau en chef* of Rajas'than, the afore-said Amcer Khan.

The murder of the high-priest was but a prolongation of the drama, in which we have already represented the treacherous destruction of the chieftain of Pokurn and his kindred, and the immolation of Krishna Kumari, the Helen of Rajasthan. The attack on the gallant Sooran, who conducted us from Jhalamund to the capital, sprung from the seed which was planted so many years back: nor was he the last sacrifice: victim after victim followed in quick succession, until the Caligula of the Desert, who could "smile and stab," had either slain or exiled all the first chieftains of his state. It would be a tedious tale to unravel all these intrigues: yet some of them must be told, in order to account for the ferocity of this man, now a subordinate ally of the British Government in the East.

—It was in A.D. 1804* that Raja Maun exchanged the defence of Jhalore for the throne of Jodpore. His predecessor, Raja Bheem, left a widow pregnant, she concealed the circumstance, and when delivered, contrived to convey the child in a basket to Soware Sing of Pokurn. During two years he kept the secret: he at length conveyed the Marwar chieftains, with whose concurrence he communicated it to Raja Maun, demanding the cession of Nagore and its dependencies as a domain for this infant, named Dhonkul Sing, the heir-apparent of Marwar. The Raja promised compliance if the mother confirmed the truth of the statement. Whether her personal fears overcame her maternal affection, or the whole was an imposture of Pokurn, she disclaimed the child. The chiefs, though not satisfied, were compelled to appear contented with the result of this appeal, and for some years the matter seemed at rest. But this calm was only the presage of a storm, which shook to its base the political edifice of Marwar, and let loose upon her cities a torrent of predatory foes: it dethroned her prince, and, what the planner could not have contemplated, involved his own destruction. The effects of this treachery have for ever destroyed all confidence between the chief and the entire feudal interest. The Pokurn chief, after failing to establish the claims of Dhonkul Sing as pretender to the throne sent him for safety to the Shekhawut chief of Khetri, one of the independent nobles of the Jeypoor family. Here he left him till an opportunity again arrived to bring him upon the scene, which was afforded by the contest between the princes of Marwar and Jeypoor for the hand of the Rana's daughter. This rivalry, the effects of which are already related, and which brought into conflict all the northern powers of India, was, in fact, only the under-plot of the deep-laid policy of Soware. When once the gauntlet was thrown down for the hand of this fair lady, the Pokurn chief stepped in with the pretended son of Raja Bheem, whose cause from the unpopularity of Raja Maun, soon brought to his standard almost all the feudality of Marwar. The measures which followed, and the catastrophe, the death of Krishna Kumari, have already been related†. The assassination of the chief of Pokurn was simultaneous with

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In refusing the aid of a mere physical force, the Raja availed himself of another weapon, for by this artifice he threw the chiefs off their guard, who confided in his assumed desire to forget the past. Intrigues for power and patronage seemed to strengthen this confidence, and Salim Sing of Pokurna, the military *mairé du palais* or Bhanjgurh, and Akhi Chund, retained as civil prime minister, were opposed by Jodiaj Singwi, who headed the aspirants to supplant them. The Raja complained of their interested squabbles, but neither party dreamed that they were fostered by him to cloak his deep-laid schemes. Akhi Chund had been minister throughout the son's administration, the political and pecuniary transactions of the state were known chiefly to him to cut him off would have been poor revenge, and Raja Maun was determined not only to extract from him all the knowledge of state-matters transacted during his seclusion, but to make himself master of his coffers, and neither would have been attained by simple murder. Akhi Chund was not blind to the dangers of his position he dreaded the *appui* his sovereign derived from the English, and laboured to inspire the Raja with distrust of their motives. It suited his master's views to flatter this opinion; and the minister and his adherents were lulled into a fatal security.

Such were the schemes concocting when I visited this court, which were revealed by succeeding events. At this time, the Raja appeared in a state of mental depression, involved in difficulties, cautious, fearful of a false step, and surrounded by the satellites of the miscreant Akhi Chund, who, if he could no longer incarcerate his person, endeavoured to seal up the mind of his prince from all communication with those who might stimulate him to exertion. But all his arts only served to entangle him in the web then weaving for his life. The Raja first made him the means of destroying the most powerful of his chieftains, Soortan being the primary sacrifice to his sanguinary proscription, many others followed, until the best of the feudal chieftains sought refuge from his fury in exile, and found the *sirna* (sanctuary) they sought in the surrounding states, the majority in Mewar. The day of vengeance at length arrived, and the minister and his partizans were transferred from their position at helm of the state to a dungeon. Deceived with hopes of life, and compelled by the application of some summary methods of torture, Akhi Chund gave in a schedule of forty lacks of property, of which the Raja realized a large portion, and then dismissed to the other world. Nagoji, the *kelladar*,² and Mulji Dandul, both favourites and advisers of the Raja's late son, returned on the strength of a general amnesty, and forgot they had been traitors. The wealth which prodigality had heaped upon them, consisting of many of the crown-jewels, being recovered, their worldly accounts were settled by a cup of poison, and their bodies thrown over the battlements. Success, and the taste of blood, whetted rather than appeased the appetite of Raja Maun. He was well seconded by the new minister, Futteh Raj, the deadly opponent of Akhi Chund, and all the clan of Cham-pawuts, whom he deemed the authors of the murder of his brother Induraj, slain at the same time with Deonath. Each day announced a numerous list of victims, either devoted to death, or imprisoned and stripped of their wealth. The enormous sum of a crore of rupees has been stated as the amount of the confiscations

² Commandant of the fortress

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with a large, inert, amorphous white maggot. The flesh was buried in the sands, and no venison appeared again on my table while in India.

Nov. 8th. I set out early this morning to ramble amidst the ruins of the ancient capital, Mundore, an important link in the chain of archaeological research, before the *panchranga*, or 'five-coloured banner' of Maroo was prostrated to the crescent. Attended by an escort provided by the Raja, I left the perambulator behind, but as the journey occupied an hour and a quarter, and at a very slow pace, the distance must be under five miles. I proceeded through the Sojat gate, to gain the road leading to Nagore, shortly after which I passed the Maha Mindur, or 'Grand Minster;' the funds for the erection of which were provided by Raja Maun, on his escape from ruin at Jalore. I skirted the range, gradually decreasing in height for three miles, in a N N E direction. We then altered our course to N. N. W., and entered the gorge of the mountains which envelop all that is hallowed of the relics of the princes of this house. The pass is narrow: the cliffs are almost perpendicular, in which are numerous caves, the abodes of ascetics. The remains of fortifications thrown across, to bar the entrance of the foe to the ancient capital of the Puriharas, are still visible. A small stream of pure and sweet water issues from this opening, and had a water-course under an archway. After proceeding a little further, the interval widened, and passing through the village, which does not exceed two hundred houses, our attention was attracted by a line of lofty temples, rising in graduated succession. These proud monuments proved to be the cenotaphs of the Rahtores, erected on the spots where the funeral pyre consumed the crowned heads of Maroo, who seldom burnt alone, but were accompanied by all that made life agreeable or poisoned its enjoyment. The small brook already mentioned flows past the southern extremity of the chief line of monuments, which extend from south to north. At the former point stands that of Rao Maldeo, the gallant opponent of Shere Shah, the brave usurper of the throne of the Moguls. The further point terminates with that of Maharaja Ajeet Sing; while the princes in regular succession, viz Soor Sing, Oodi Sing, Guj Sing, and Jesswunt Sing, fill up the interval.

These dumb recorders of a nation's history attest the epochs of Marwar's glory, which commenced with Maldeo, and ended with the sons of Ajeet. The temple-monument of Maldeo, which yet throws into shade the still more simple shrines of Chonda, and Joda, contrasted with the magnificent mausoleum of Raja Ajeet, reads us a lesson on the advancement of luxurious pomp in this desert state. The progression is uniform, both in magnitude and elegance, from Maldeo's, who opposed on equal terms the Afghan king (whose memorable words, "I had nearly lost the throne of India for a handful of barley," mark at once the gallantry and the poverty of those whom he encountered), to the last great prince Ajeet. Even that of Raja Guj is plain, compared to his successor's. These monuments are all erected of a very close-grained freestone, of a dark brown or red tint, with sufficient hardness to allow the sculptor to indulge his fancy. The style of architecture, or rather the composition, is mixed, partaking both of the Sivite and the Buddhist, but the details are decidedly Jain, more especially the columns, which are of the same model as those in Komulmeeri. I speak more especially of those of Rajas Jesswunt and Ajeet, drawings of which, on a large scale, executed by the Raja's chief architect, I brought to Europe, but which it would be too expensive to have engraved. They are raised on im-

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avoid an exclamation of surprise. "Shame to the country," I said, "that has neglected to enshrine the ashes of a name equal to the proudest!" His three sons, amongst them Zalim Sing, with the sketch of whom this narrative opened, have their shrines close to his, and but a few yards removed are those of Raja Bheem, and his elder brother Gooman (who died in his minority), the father of the reigning prince, Raja Maun. The last, which closed the line, pertained to Chuttur Sing, who, in all probability, was saved by death from the murder of his parent. I passed it in disgust, asking who had been so foolish as to entomb his ashes better than those of some of the worthies of his race? I found that it was the act of maternal fondness.

The *amavasya* (the ides) and the *sankranti*s (when the sun enters a new sign of the Zodiac) of every month are sacred to the *Patriswara*, on which days it is incumbent on the reigning prince to 'give 'water' to his ancestors. But the ignorance of my conductor deprived me of much information which I anticipated, and had I not been pretty well read in the chronicles of the Rahtores, I should have little enjoyed this visit to a "nation's dust." They related one fact, which was sufficient to inspire horror. No less than sixty-four females accompanied the shade of Ajeet to the mansion of the sun. But this is twenty short of the number who became *Satis* when Raja Boodh Sing of Boondi was drowned! The monuments of this noble family of the Haras are far more explicit than those of the Rahtores, for every such *Sati* is sculptured on a small altar in the centre of the cenotaph which speaks in distinct language the all-powerful motive, *vanity*, the principal incentive to these tremendous sacrifices. Boodh Sing was a contemporary of Ajeet, and one of the most intrepid generals of Arungzeb, the period elapsed is about one hundred and twenty years. Mark the difference! When his descendant, my valued friend, the Rao Raja Bishen Sing, died in 1821, his last commands were that none should give such a proof of their affection. He made me guardian of his infant heir, in a few days I was at Boondi, and his commands were religiously obeyed.

In this account are enumerated the monumental relics below the fort Upon the mountain, and beyond the walls of the fortress of Mundore, are the *dewuls* of Rao Rinnull, Rao Ganga, and Chonda, who conquered Mundore from the Purihars. Within a hundred yards of this trio of worthies of this house, is a spot set apart for the queens who die natural deaths. But this is anticipating, let me in form conduct my readers step by step from the cemetery of the Rahtores to the Cyclopean city of the Purihars.


Whoever has seen Cortona, Volterra, or others of the ancient Tuscan cities, can form a correct idea of the walls of Mundore, which are precisely of the same ponderous character. It is singular that the ancient races of India, as of Europe, (and whose name of *Pali* is the synonym of *Galati* or *Keltie*) should, in equal ignorance of the mechanical arts, have piled up these stupendous monuments, which might well induce their posterity to imagine "there were giants in those days." This western region, in which I include nearly all Rajpootana and Saurashtra, has been the peculiar abode of these "pastor kings," who have left their names, their monuments, their religion and sacred character, as the best records of their supremacy. The *Raj-Pali*, or, 'Royal Pastors,' are enumerated as one of the thirty-six royal races of ancient days: the city of Palithana, 'the abode of the Pali,' in Saurashtra, (built at the foot of Mount Satiunja, sacred to Budha), and Palli in Godwar, are at once evidences of their political consequence and the religion they

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the new capital Jodpoor, and in the cenotaphs described A small range of the domestic temples of the palace, and some of the apartments, are yet distinctly to be traced, the sculptured ornaments of their portals prove them to have been the work of a Takshac or Buddhist architect Symbolical figures are frequently seen carved on the large blocks of the walls, though probably intended merely as guides to the mason These were chiefly Buddhist or Jain as the quatre-feuille, the cross, though the mystic triangle, and triangle within a triangle * (a sign of the Sivites, only, I believe), was also to be seen. The chief memorials of the Purihara are a gateway and magnificent *Torun*, or triumphal arch, placed towards the south-east angle of the castle It is one mass of sculpture, but the pencil was wanting, and I had not leisure even to bring away a rude resemblance of this memento of some victory of the ancient lords of Mundore A little distance to the northward of my position is the *T'han*, or 'station' of a Mahomedan saint, a disciple of the celebrated Khwaja Kootub, whose shrine at Ajmer is celebrated This of Thana Peer, as they call him, was a place of great resort to the unsanctified Kafirs, the mercenary Sindies and Afghans, who long prowled about these regions in quest of prey, or plunder, or both Nearly in the same direction, beyond the walls, are the cenotaphs of the early Rahtores and the Satis already mentioned, but tradition's voice is mute as to the spot which contains the ashes of the Purihars. To the east and north-east, nature has formed at once a barrier to this antique castle, and a place of recreation for its inhabitants, a lengthened chasm in the whole face, appearing like a dark line, were it not for the superb foliage of goolur, mangoe, and the sacred burr and peepul, which rise above the cleft, planted about the fountain and perpendicular cliffs of the Nagda, and which must have proved a luxurious retreat to the princes of Mundore from the reverberation of the sun's rays on the rock-built palace, for there is but a scanty brushwood scattered over the surface, which is otherwise destitute of all vegetation


Let us now descend by the same causeway to the glen of Pushcoonda, where there is much to gratify both the lover of the picturesque and the architectural antiquary At the foot of the causeway, terminated by a reservoir of the good water, are two gateways, on conducting to the gardens and their palaces erected by the Rahtores, the other, to the statues of the Paladins of the desert Leaving both for a moment, I pursued the 'serpentine' rivulet to its fountain, where

" Couched among fallen columns, in the shade
 " Of ruined walls that had survived the names
 " Of those who reared them "

I reposed in meditative indolence, overwhelmed with the recollections such scenes inspire In a recess or cave is a rude altar sanctified by the name of Nahur Rao, the famed king of Mundore, who met in equal combat the chivalrous Chohan in the pass of the Aravulli† A *nye*, or barber, performs worship to the manes of this illustrious Rappoot, in whose praise Chund is most eloquent Whence the choice of a barber as a priest I know not, but as he

* Amongst ancient coins and medals, excavated from the ruins of Oojem and other ancient cities, I possess a perfect series with all the symbolic emblems of the *twenty four* Jain apostles The compound equilateral triangle is amongst them perhaps there were *Masons* in those days amongst the Pali It is hardly necessary to state, that this Trinitarian symbol (the double triangle) occurs on our (so called) Gothic edifices, *e gr* the beautiful abbey-gate of Bury St Edmunds, Suffolk, erected about A D 1377

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Another saloon, of similar architecture and still greater dimensions, adjoins that just described, it is termed *tyntees cula~ derata ra't'han*, or 'al'ie 'of the (tutelary) divinities of the thirty-three races:' in short, the Pantheon of the Rajpoots. The statues are of gypsum, or stone covered with that substance, they are of large proportions. First, is the creator, Bramha; then Suiya, 'the sun-god,' with his seven-headed steed, then the monkey-faced deity, Hanuman; Rama, and his beloved Sita, Kaniya, in the woods of Vij, surrounded by the Gopis, and a most grave figure of Mahadeva, with a bull in his hand. These six, with the goddesses of life and death, and of wisdom, constitute the eight chief divinities of the Hindus, whose qualities and attributes, personified, form an assemblage for which St Peter's and the Vatican to boot would be a confined dwelling

I now retired to the palace and gardens built by Raja Ajeet, of which, however superb, it is impossible for the pen to give a definite idea. Suites of colonnaded halls, covered with sculpture of easy and even graceful execution, some with screens of lattice-work to secure the ladies from the public gaze, are on the lower range, while staircases lead to smaller apartments intended for repose. The gardens, though not extensive, as may be supposed, being confined within the adamantine walls reared by the hand of Nature, must be delightfully cool even in summer. Fountains, reservoirs, and water course, are every where interspersed, and though the thermometer in the open air was 86°,† the cold within doors (if this be not a solecism considering that there were no doors) was excessive. Some attention was paid to its culture, besides many indigenous shrubs it boasted of some exotics. There was the golden *chumpā*, whose aroma is overpowering, and if laid upon, the pillow will produce head-ache, the pomegranate, at once "rich in flower and fruit," the apple of Sita, or *Sitaphala*, which, from similitude of taste we call the custard-apple, a delicious species of the plantain, whose broad verdant, glossy leaf alone inspires the mind with the sensation of coolness; the *mogra*, *chamarli*, or jessamine, and the queen of flowers, the *laramasha* literally the 'twelve-month,' because it flowers throughout the year. It is a delightful spot, and I felt a peculiar interest in it. Let the reader imagine the picture of a solitary Englishman scribbling amidst the ruins of Mundore in front a group of venerable mango trees, a little further an enormous isolated tamarind, "planted by the hand of a juggler in the time of Nahur Rao, the last of the Puriharas, before whom he exhibited this proof of legerdemain," and, as the legend goes, from whose branches the juggler met his death ‡ amidst its boughs the long armed tribe, the allies of Rama,

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mahal, and, like the hall of audience, its flat roof is supported by numerous massive hewn columns. The view from it to the east is extensive, and we were told that the pinnacle of Komubnei, though eighty miles distant, has been seen, in those clear days of the monsoon when the atmosphere is purified after heavy showers, from the sun which is held suspended. (As it came was, taken that our meal should be uninterrupted, and that we should not be lions to an hour's amusement of the court. There was but one trivial occurrence to interrupt the decorum and attention of all present, and that was so slight that we only knew it after the entertainment was over. One of the menials of the court, either from ignorance or design, was inclined to evince contumely or bad breeding. It will be considered perhaps a singular circumstance, that the Hindu should place before a European the vessels from which he himself eats but a little fire purifies any metallic vessels from all such contamination, and on this point the high-blooded Rajpoot is less scrupulous than the bigotted Mahomedan, whom I have seen throw on the ground with contempt a cup from which his officer had drank water on a march. But of earthenware there can be no purification. Now there was a handsome China bowl, for which some old dowager lancer of such articles would have almost become a suppliant, which having been filled with curds to the *Soodia Pungree*, could no longer be used by the prince, and it was brought by this menial, perhaps with those words, to my native butler Kali Khan, or as we familiarly called him '*the black lord*,' was of a temper not to be trifled with and as the domestic held it in his hand, saying "take it, it is no longer of any use to us," he gave it a tap with his hand which sent it over the battlements, and, coolly resuming his work, observed, "that is the way in which all useless things should be served," a hint, which, if reported to Ravi Meen, he seems to have acted on for not many months after, the minister, Akhi Chund, who dreaded lest European influence should release his master from his faction and thralldom, was treated by him in the same manner as the china bowl by Kali Khan.

November 16th - This day had been fixed for the Raja's visit to the envoy. In order to display his grandeur, he sent his own suite of tents, which were erected near mine. They were very extensive, modelled in every way after those of the Emperors of Delhi, and lined throughout with the royal colour, crimson but this is an innovation, as will appear from the formulas yet preserved of his despatches, "from the foot of the throne, Jodhpoor." The tent in fact, was a palace in miniature, the whole surrounded by walls of cloth, to keep at a distance the profane vulgar. The *gach*, or royal cushion and canopy, were placed in the central apartment. At three, all was noise and bustle in the castle and town, *nakanas* were reverberating, trumpets sounding the alarm, that the King of Maroo was about to visit the Pungree Vakeel. As soon as the flags and pennant were observed winding down 'the hill of stuff' (*Joda-gir*), I mounted, and with the gentlemen of my suite proceeded through the town to meet the Raja. Having complimented him *en route*, we returned and received him at the tents. The escort drawn up at the entrance of the tent presented arms, the officers saluting a mark of attention which gratified him, did the as soldier-like appearance of the men. Hitherto, what he had seen of regulars belonging to the native powers was not calculated to give him a favourable impression of foot-soldiers, who are little esteemed by the equestrian

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CHAPTER XXVIII.

Nandla Beesulpoor Remains of the ancient city Puchkulla, or Beechkulla—Inscription.—Peepar Inscription Confirming the ancient chronicles of Mewar Geological details.—Legend of Lake Sampoo, Lakha Foolani, Madreo,—Bhoroonda,—Buddun Sing, His chivalrous fate Altar to Pertap,—Indawur,—Jat cultivators. Stratification of Indawur. Mairta. Memory of Aurungzeb.—Dhonkul Sing Jermul, the hero of the Rahtores Tributes to his bravery. Description of the city and plain of Mairta Cenotaphs Raja Ajeet. His assassination by his sons—The consequences of this deed the seeds of the civil wars of Marwar,—Family of Ajeet,—Curious fact in the law of adoption amongst the Rahtores Ram Sing, His discourtesy towards his chiefs, Civil war, Defection of the Jharejas from Ram Sing, Battle between Ram Sing and Buht Sing, Defeat of the former and extirpation of the clan of the Mairtas, The Mairta vassal of Mehtri,—The field of battle described, Ram Sing invites the Mahrattas into his territory Buht Sing becomes raja of Marwar His murder by the prince of Jeypur His son, Bejoy Sing, succeeds—Jey Bppa Sindhia and Ram Sing invade Marwar They are opposed by Bejoy Sing, who is defeated He flies to Nagore, where he is invested He cuts through the enemy's camp—Solicits succour at Bikaner and Jeypur Treachery of the raja of Jeypur. Defeated by the chieftain of Reah. Assassination of Appa Sindhia

Nov 19th WE broke ground for Nandla, distant six miles. The first two miles from the capital was through deep sand, for the remainder of the journey the red sand-stone protruded, which gives some relief to the footing of the traveller. About half-way we passed a small sheet of water, called after the mother of the pretender, Dhonkul Sing, the Shekhawut Tallao. This lady has constructed a *dhurmsala*, 'or hall for travellers,' on its bank, where she has erected a statue of Hanuman, and a pillar to commemorate her own good works. Not a shrub of any magnitude occurs, for even the stunted *khyr* is rare in this plain of sand, which does not, however, appear unfavourable to the *moth*, a vetch on which they feed the cattle. Near the village we crossed the Jogini, the same stream which we passed between Jhalamund and the capital, and which, joined by the Nagda from Mundore, falls into the Looni. The only supply of water for Nandla is procured from

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may be gratifying to the geologist. The first twenty feet are composed entirely of that kind of earth called *dhamun*, chiefly decomposed sandstone with a mixture of black earth, in which occurs a stratum of bluish clay mixed with particles of quartz. This earth is called *morur* in Maiwar, and *morund* in Jeypur. It was then necessary to cut through a rock of red granite¹ for thirty feet, then several feet of an almost milk-white steatite, succeeded by stalactitic concretions of sandstone and quartz.

Good water is also obtained from a lake called the Sampoo, which is connected with the tradition of the foundation of Peepar. A Brahmin of the Pali tribe, whose name was Peepa, was in the habit of carrying milk to a deity of the Serpent (Takshac) race, whose retreat was on the banks of this lake, and who deposited two pieces of gold in return for the Paliwal's offering. Being compelled to go to Nagore, he gave instructions to his son to perform his charitable office, but the youth, deeming it a good opportunity to become master of the treasure, took a stick with him, and when the serpent issued forth for his accustomed fare, he struck him violently but the snake being "scotched, not killed," retreated to his hole. The young Brahmin related his adventure to his mother, when the good woman, dreading the vengeance of the serpentine deity, prepared a servant and bullock to convey her son to his father at Nagore. But what was her horror in the morning, when she went to call the youth, to find, instead of him, the huge serpent coiled up in his bed! Peepa, on his return, was inconsolable, but stifling his revenge, he propitiated the serpent with copious libations of milk. The scaly monster was conciliated, and revealed the stores he guarded to Peepa, commanding him to raise a monument which would transmit a knowledge of the event to future ages. Hence Peepar arose from Peepa the Pali, and the name of the lake *Sampoo*, from his benefactor the 'serpent' (*sampa*). All these allegorical tales regard the *Takshac* races, the followers of the religion of Budha or Jaina, and their feuds with the Brahminical sects. It is evident that Peepa the Pali worshipped both, and the very name induces a belief that the whole Paliwal caste are converts from Buddhism.

There is a coond or fountain, called after Lakho Foolani, who ruled in ancient times at Phoolra, in the further corner of the desert, but carried his arms even to the ocean. Wherever I have travelled, tradition is loud in praise of Foolani, from the source of the Looni to its embouchure in the Delta of the Indus†.

Nov 23rd Madreo, five coss (10 miles 2 furlongs). Roads good, soil as yesterday, but the country very desolate, only stunted shrubs since we removed from the margin of the river. This is a moderate-sized village, with a tank of good water.

Nov 24th, Bhoiroonda,‡ four coss, or eight miles. The face of the

* Specimens of all these I brought home.

† The traditional stanzas are invaluable for obtaining a knowledge both of ancient history and geography.

"Kushup-gurh, Scorajpoora,
"Basuck-gurh Takoh,
"Ondhani gurh, Jugropoora,
"Jo Phool gurh i Lakho

In this stanza, we have the names of six ancient cities in the desert, which belonged to Lakha, the Takoh, Tak, or Takshac, i.e. of the race figuratively called the 'serpent'.

Omitted in the map, it is half way between Madreo and Indawur.

may be gratifying to the geologist. The first twenty feet are composed entirely of that kind of earth called *dhamun*, chiefly decomposed sandstone with a mixture of black earth, in which occurs a stratum of bluish clay mixed with particles of quartz. This earth is called *morur* in Maiwar, and *morund* in Jeypur. It was then necessary to cut through a rock of red granite[†] for thirty feet, then several feet of an almost milk-white steatite, succeeded by stalactitic concretions of sandstone and quartz.

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Omitted in the map, it is half way between Madreo and Indawur.

about sixty feet, this was succeeded by twenty feet of almost loose sand, with particles of pure quartz embedded, nodules and stalactitic concretions of sandstone, quartz, and mica, agglutinated together by a calcareous cement. The interior of the well throughout this last stratum is faced with masonry: the whole depth is more than sixty-five cubits, or forty yards. At this depth a spring of excellent water broke in upon the excavators, which supplies Indawur.

Nov 23 Mairta, four coss (9 miles 1 furlong) The whole march was over extended plain the Aravali towering about twentyfive miles to our right. To the west a wide waste, consisting of plains gently undulating, and covered with grass and underwood. Natural sterility is not the cause of this desert aspect, for the soil is rich but the water is far beneath the surface, and they cannot depend upon the heavens. Jow, moth, and sesumum were cultivated to a considerable extent in the immediate vicinity of the villages, but the product had this season been scanty. The appearance of the town is imposing, its site being on a rising ground. The spires of the mosque which was erected on the ruins of a Hindu temple by the tyrant Arangzebe, overtop the more ponderous and unassuming *mun lers* which surround it. Notwithstanding this monaich was the object of universal execration to the whole Hindu races, more especially to the Rahtores, (whose sovereign, the brave Jesswunt, together with his elder son, he put to death by poison, and kept Ajeet twenty long years from his birth-right, besides deluging their fields with the richest blood of his nobles), still, such is Hindu toleration, that a marble is placed inscribed both in Hindi and Persian, to protect the mosque from violence. This mark of liberality proceeded from the pretender Dhonkul Sing, as if with a view of catching golden opinions from the demoralized Pathans, by whose aid he hoped to regain his rights. But how was he deceived! His advances were met by the foul assassination, at one fell swoop, of all his party, by the chief of these mercenaries, Meer Khan.

Mairta was founded by Rao Dooda of Mundore, whose son, the celebrated Maldeo, erected the castle, which he called Malkote*. Mairta, with its three hundred and sixty townships, became the appanage of his son Jeimul, and gave its name of Mairtea to the bravest of the brave clans of the Rahtores. Jeimul was destined to immortalize his name beyond the limits of Maroo. Distrusted by his father, and likely to be deserving of suspicion, from the very *ruse* to which Shere Shan acknowledged he owed his safety, he banished from Marwar. He was hospitably received by the Rana, who was assigned to the heir of Mundore the rich district of Bednore, equalling his own in extent, and far richer in soil than the plains he had abandoned. How he testified his gratitude for this reception, nobler pens than mine have related. The great Akber claimed the honour of having with his own hand sealed his fate. He immortalized the matchlock with which he effected it, and which was also the theme of Jehangir's praise, who raised a statue in honour of this defender of Cheetore and the rights of its infant prince. Abulfazil, Herbert, the chaplain to Sir T. Roe, Bernier, all honoured the name of Jeimul, and the chivalrous Lord Hastings, than whom none was better able to appreciate Rypoot valour, manifested his respect by his desire to conciliate his descendant, the present brave baron of Bednore†.

* Rao Dooda had three sons, besides Maldeo, namely First, Riemul, second, Birsing, who founded Amjeria in Malwa, still hold by his descendants, third, Rattan Sing father of Meera Bai, the celebrated wife of Kumbho Rana.

† See the page 515.

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sovereignty of Nagore (where they then were), with its five hundred and sixty-five townships, as the price of murdering their common sire. Not only was the wretch unstartled by the proposition, but he executed the deed with his own hand, under circumstances of unparalleled atrocity. His mother always dreaded the temperament and disposition of Bukht, who was bold, haughty, impetuous, with a perpetual thirst for action, and she cautioned her husband never to admit him into his presence after dusk, or when unattended. But the Raja, whose physical strength was equal to his bravery, ridiculed her fears, observing, "Is he not my child? Besides, a slap on the face from me would annihilate the stripling." Upon receiving the note from his brother, Bukht, after taking leave of his father, concealed himself in a chamber adjoining that where his parents reposed. When all was still, the murderer stole to the bed in which lay the authors of his existence, and from a pallet, on which were placed the arms of Ajeet, he seized his sword, and coolly proceeded to exhaust those veins which contained the same blood that flowed in his own. In order that nothing might be wanting to complete the deed of horror, the mother was awakened by the blood of her lord moistening her bosom. Her cries awoke the faithful Rajpoots who lay in the adjacent apartments, and who bursting into the chamber, discovered their prince and father dead. "Treason had done its worst." The assassin fled to the roof of the palace, barring the gates behind him, which resisted all attempts to force them until morning, when he threw into the court below the letter of his brother, exclaiming, "This put the Maharaja to death, not I." Abhe Sing was now their sovereign, and it is the actual occupant of the throne whom the Rajpoot deems entitled to his devotion. Eighty-four Satis took place on this dire occasion, the parent of these unnatural regicidal and parricidal sons leading the funeral procession. So much was Ajeet beloved, that even men devoted themselves on his pyre. Such was the tragical end of the great Ajeet, lamented by his chiefs, and consecrated by the bard in stanzas in honour of him and in execration of the assassins; which afford proof of the virtuous independence of the poetic chronicler of Rajasthan.

*Bukhta, bukhta, baera,
Kyon mara Ajmal*
Hindwan ca Bewara
Toorkan ca Sal?
'Oh Bukhta, in evil hour
'Why slew you Ajmal,
'The pillar of the Hindu,
'The lance of the Toork?'*

Bukht Sing obtained Nagore, and Abhe Sing was rewarded with the viceroyalty of Guzerat, which gift he repaid by aiding in its partition, and annexing the rich districts of Beenmahl, Sanchores, and others, to Marwar, on which occasion he added Jhalore to the domain of his brother Bukhta, or as the bard styles him, *lud-bukhta*, 'the unfortunate'. This additional reward of parricide has been the cause of all the civil wars of Marwar.

We may slightly notice other sons of Ajeet, whose issue affected the political society of Rajpootana. Of these,

Devi Sing was given for adoption to Maha Sing, head of the Champawut clan, he having no heirs. Devi Sing then held Beenmahl, but to which he

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sovereignty of Nagore (where they then were), with its five hundred and sixty-five townships, as the price of murdering their common sire. Not only was the wretch unstartled by the proposition, but he executed the deed with his own hand, under circumstances of unparalleled atrocity. His mother always dreaded the temperament and disposition of Bukht, who was bold, haughty, impetuous, with a perpetual thirst for action, and she cautioned her husband never to admit him into his presence after dusk, or when unattended. But the Raja, whose physical strength was equal to his bravery, ridiculed her fears, observing, "Is he not my child? Besides, a slap on the face from me would annihilate the stripling." Upon receiving the note from his brother, Bukht, after taking leave of his father, concealed himself in a chamber adjoining that where his parents reposed. When all was still, the murderer stole to the bed in which lay the authors of his existence, and from a pallet, on which were placed the arms of Ajeet, he seized his sword, and coolly proceeded to exhaust those veins which contained the same blood that flowed in his own. In order that nothing might be wanting to complete the deed of horror, the mother was awakened by the blood of her lord moistening her bosom. Her cries awoke the faithful Rajpoots who lay in the adjacent apartments, and who bursting into the chamber, discovered their prince and father dead. "Treason had done its worst." The assassin fled to the roof of the palace, barring the gates behind him, which resisted all attempts to force them until morning, when he threw into the court below the letter of his brother, exclaiming, "This put the Maharaja to death, not I." Abhe Sing was now their sovereign, and it is the actual occupant of the throne whom the Rajpoot deems entitled to his devotion. Eighty-four Satis took place on this dire occasion, the parent of these unnatural regicidal and parricidal sons leading the funeral procession. So much was Ajeet beloved, that even men devoted themselves on his pyre. Such was the tragical end of the great Ajeet, lamented by his chiefs, and consecrated by the bard in stanzas in honour of him and in execration of the assassins; which afford proof of the virtuous independence of the poetic chronicler of Rajasthan.

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Sing as their sovereign. They offered to place Bukht Sing on the *gadi* of Joda, and threatened, if he refused, to abandon Maiwar. He played the part of our Richard for a short time, but the habitual arrogance of his nephew soon brought matters to a crisis. As soon as he heard that the two leaders of all his vassals were received by his uncle, he addressed him, demanding the instant surrender of Jhalore. Again he had the courtly reply "he dare not contend against his sovereign, and if he came to visit him, he would meet him with a vessel of water"* Wai, a horrid civil war, was now decided on: the challenge was given and accepted, and the plains of Mairta were fixed upon to determine this mortal strife, in which brother was to meet brother, and all the ties of kin were to be severed by the sword. The Mantea clans, the bravest as they are the most loyal and devoted, of all the brave clans of Maroo, united to a man under the sovereign's standard: the chiefs of Reah, Boodsu, Mehtu, Kholu, Bhoiawu, Kochamun, Alneawas, Jusui, Bokui, Bhoroonda, Eerwoh, Chandaroon, collected around them every vassal who could wield a brand. Most of the clans of Joda, attracted by the name of *swandherma*, 'fidelity to their lord,' united themselves to the Mairtas, though a few, as Ladnu, Neembi, were on the adverse side, but the principal leaders, as Khyrwa, Govindguh, and Bhadijoon, were faithful to their salt. Of the services of others, Ram Sing's insolence deprived him. Few remained neuter. But these defections were nothing to the loss of a body of five thousand Jhareja auxiliaries, whom his connexion with a daughter of the prince of Bhooj brought to his aid. When the tents were moved outside the capital, an incident occurred which, while it illustrates the singular character of the Rajpoot, may be regarded as the real cause of the loss of sovereignty to Ram Sing. An inauspicious raven had perched upon the *kanat*, or wall of the tent in which was the Jhareja queen, who, skilled in the art of the *sookuni* † (augur), determined to avert it. Like all Rajpootnis, who can use fire-arms on occasion, she seized a matchlock at hand, and, ere he "thrice croaked," she shot him dead. The impetuous Raja, enraged at this instance of audacity and disrespect, without inquiry ordered the culprit to be dragged before him, nor was his anger assuaged when the name of the Rani was given. He reviled her in the grossest terms: "tell the Rani," said he, "to depart my dominions, and to return from whence she came." She entreated and conjured him, by a regard to his own safety, to revoke the decree, but all in vain, and with difficulty could she obtain a short interview, but without effecting any change in her obdurate lord. Her last words were, "with my exile from your presence, you will lose the crown, of Marwar." She marched that instant, carrying with her the five-thousand auxiliaries, whose presence must have ensured his victory.

The Oodawut clans, led by their chief of Neemaj, Raipur, and Raus, with all the Kununsotes under the Thacoor of Kewnu, united their retainers with the Champawuts and Kompawuts under the banners of Bukht Sing.

Ram Sing's array fell far short of his rival's since the defection of the Jharejas: yet, trusting to the name of sovereign as "a tower of strength," he

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repeated charges of Bukht Sing, who led wherever his nephew could be found, at length prevailed, though not until the extinction of the clan of Mairtea, who despising all odds, fought unto the death. Besides their head of Reah, there fell the sub-vassals of Eerwah, Sewuroh, Joossurie, and Mehtri with his three gallant sons, and almost all their retainers.

There is nothing more chivalrous in the days of Edward and Cressy than the death of the heir of Mehtri, who, with his father and brothers sealed his fealty with his blood on this fatal field. He had long engaged the hand of a daughter of a chief of the Nnookas, and was occupied with the marriage rites, when tidings reached him of the approach of the rebels to Mairta. The knot had just been tied, their hands had been joined but he was a Mairtea. He unlocked his hand from that of the fair Nnooki, to count the Apsara in the field of battle. In the bridal vestments, with the nuptial coronet (*mor*) encircling his forehead, he took his station with his clan in the second day's fight, and "obtained a bride in India's abode." The bards of Maroo dwell with delight on the romantic glory of the youth-full heir of Mehtri, as they repeat in their Doric verse,

"Kan a mooti bulbu'la

"Gulla soni a malla

"Asi coss kurro ho aya

"Konwur Mehtiwalla "

The paraphernalia here enumerated are very foreign to the cavalier of the west "with pearls shining in his ears, and a golden chaplet round his neck, a space of eighty coss came the heir of Mehti."

The virgin bride followed her lord from Jeypur, but instead of being met with the tabor and lute, and other signs of festivity, wail and lamentation awaited her within the lands of Mehti, where tidings came of the calamity which at once deprived this branch of the Mantas of all its supporters. Her part was soon taken; she commanded the pyre to be erected; and with the turban and *toora'h*, which adorned her lord on this fatal day, she followed his shade to the mansions of the sun. I sought out the cenotaph of this son of honour in the blood-stained field, but the only *couronne immortelle* I could wreath on these sandy plains was supplied by the Bardai, whose song is full of martial fire as he recounts the gallantry of "Konwur Mehtiwallah."

The Mantas, and their compeers on the side of the prince, made sad havoc amongst their opponents, and they still maintain that it was owing to the artillery alone that they were defeated. Their brave and loyal leader, Shere Sing of Reah, had fruitlessly endeavoured to recal his brother-in-law from the path of treason, but ineffectually, he spoke with sarcasm of his means to supplant Ram Sing by his uncle. The reply of the old baron Ahwa is characteristic "at least I will turn the land upside down," to which Shere Sing rejoined, angrily, he would do his best to prevent him. Thus they parted, nor did they meet again till in arms at Mairta.

In surveying this field of slaughter, the eye discerns no *joint d'appui*, no village or key of position, to be the object of a struggle, nothing to obstruct the doubly-goosed falconet, which has no terrors for the uncontrollable valour of the Rahtore, it perceives but a level plain, extended to the horizon, and now covered with the memorials of this day's strife. Here appears the colonnaded mausoleum, with its airy cupola, there the humble record of the name, clan, and sac'ha of him whose ashes repose beneath, with the date of the event,

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"Kan a mooti bulbul'a
 "Gulla soni a malla
 "Asi coss kurro ho aya
 "Konwur Mehtiwalla "

The paraphernalia here enumerated are very foreign to the cavalier of the west "with pearls shining in his ears, and a golden chaplet round his neck, a space of eighty coss came the heir of Mehtai."

The virgin bride followed her lord from Jeypur, but instead of being met with the tabor and lute, and other signs of festivity, wail and lamentation awaited her within the lands of Mehtai, where tidings came of the calamity which at once deprived this branch of the Mantas of all its supporters. Her part was soon taken; she commanded the pyre to be erected; and with the turban and *toorah*, which adorned her lord on this fatal day, she followed his shade to the mansions of the sun. I sought out the cenotaph of this son of honour in the blood-stained field, but the only *couronne immortelle* I could wreath on these sandy plains was supplied by the Bardai, whose song is full of martial fire as he recounts the gallantry of "Konwur Mehtiwallah."

The Mantas, and their compeers on the side of the prince, made sad havoc amongst their opponents, and they still maintain that it was owing to the artillery alone that they were defeated. Their brave and loyal leader, Shere Sing of Reah, had fruitlessly endeavoured to recal his brother-in-law from the path of treason, but ineffectually, he spoke with sarcasm of his means to supplant Ram Sing by his uncle. The reply of the old baron Ahwa is characteristic "at least I will turn the land upside down," to which Shere Sing rejoined, angrily, he would do his best to prevent him. Thus they parted, nor did they meet again till in arms at Mairta.

In surveying this field of slaughter, the eye discerns no *joint d'appui*, no village or key of position, to be the object of a struggle, nothing to obstruct the doubly-gorged falconet, which has no terrors for the uncontrollable valour of the Rahtore, it perceives but a level plain, extended to the horizon, and now covered with the memorials of this day's strife. Here appears the colon-naded mausoleum, with its airy cupola, there the humble record of the name, clan, and sach'a of him whose ashes repose beneath, with the date of the event,

of his race. It never gave birth to a bolder, and his wisdom was equal to his valour. Before the commission of that act, he was adored by his Rajpoots. He was chiefly instrumental in the conquests made from Guzerat: and after-wards, in conjunction with his brother, in defeating the imperial viceroy, Sirbullund. His elevation could not be called a usurpation, since Ram Sing was totally incapacitated through his ungovernable passions, for sovereign sway, and the brave barons of Marwar, "all sons of the same father with their prince," have always exercised the right of election, when physical incapacity rendered such a measure requisite. It is a right which their own customary laws, as well as the rules of justice, have rendered sacred. According to his principle, nearly all the fevdality of Maroo willingly recognized, and swore to maintain, the claims of his successor, Bejoy Sing. The Rajas of Bikaner and Kishenguh, both independent branches of this house, gave in their assent. Bejoy Sing was accordingly proclaimed and installed at Maroat, and forthwith conducted to Mairta.

The ex-prince, Ram Sing, accompanied Jey Appa to the siege of Kotah, and subsequently through Mewar, levying contributions as they passed to Ajmeer. Here a dispute occurred between the brave Rathore and Sindia, whose rapacious spirit for plunder received a severe reproof, nevertheless they crossed the frontier, and entered Marwar. Bejoy Sing, with all the hereditary valour of his race, marched to meet the invaders, at the head of nearly all the chivalry of Maroo, amounting to 200 000 men.

The first day both armies encountered, they limited their hostility to a severe cannonade and partial actions, the inhabitants of Mairta supplying the combatants with food, in which service many were killed, even the recluse Dadoopuntis ran the risk in this patriotic struggle, and several of the old patriarch's disciples suffered. The second day passed in the same manner, with many desperate charges of cavalry, in which the Mahiattas invariably suffered, especially from a select body of 5,000 select horse, all cased in armour, which nothing could withstand. The superior numerical strength of Ram Sing and his allies compelled Bejoy Sing not to neglect the means of retreat. Throughout the first and second days' combat, the cattle of the train had been kept yoked, on the third, they had carried them to a small rivulet in the rear to water. It was at the precise moment of time when the legion of cuirassiers were returning from a charge which had broken to pieces the Mahiatta line, as they approached their friends, the word "*dugga*" spread like wildfire, they were mistaken for Ram Sing's adherents, and a murderous shower of grape opened upon the flower of their own army, who were torn to pieces ere the fatal error was discovered. But such was the impression which this band of heroes had just made on the Mahrattas, that they feared to take advantage of this disaster. A feeling of horror pervaded the army of Bejoy Sing, as the choice of their chivalry conveyed the slain and the wounded to the camp. A council of war was summoned and the aid of superstition came to cool that valour which the Mahiattas, in spite of their numbers, could never subdue. The Raja was young, only twenty years of age and being prudent as well as brave, he allowed experience to guide him. The Raja of Bikaner, of the same kin and clan, took the lead, and advised a retreat. In the accident related, he saw the hand of Providence, which had sent it to serve as a signal to desist. The Raja had a great stake to lose, and doubtless deemed it wise to preserve his auxiliaries for the defence of his own dominions. It was a case which required the energy of Bukhta but

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Here the prince alighted, paid his price of conveyance, and dismissed the Jat of Deswal, with a promise of further recompense hereafter. On that day the enemy invested Nagore, but not before Beejoy Sing had despatched the chief of Hursolah to defend the capital, and issued his proclamations to summon the ban of Marwar.

During six months he defended himself gallantly in Nagore, against which the desultory Mahrattas, little accustomed to the operations of a siege, made no impression, while they suffered from the sallies of their alert antagonist. Encouraged by their inactivity, the young prince, embued with all the native valour of his race, and impelled by that decisive energy of mind which characterized his father, determined upon a step which has immortalized his memory. He resolved to cut way through the enemy, and solicit succours in person. He had a dromedary corps five hundred strong. Placing on these a devoted band of one thousand Rappoots, in the dead of night he passed the Mahratta lines unobserved and made direct for Bikaner. Twenty-four hours sufficed to seat him on the same *qadr* with its prince, and to reveal to him the melancholy fact, that here he had no hopes of succour. Denied by a branch of his own house, he resorted to a daring experiment upon the supporter of his antagonist. The next morning he was, on his way, at the head of his dromedary escort, to the capital of the Cutchwahas, Jeipoor. The "ships of the desert" soon conveyed him to that city. He halted under the walls, and sent a messenger to say that in person he had come to solicit his assistance.

Eesuri Sing, the son and successor of the great Sowaie Jey Sing, had neither the talents of his father, nor even the firmness which was the common inheritance of his race. He dreaded the rival Rahtore; and the pusillanimity which made him become the assassin of the father, prompted him to a breach of the sacred laws of hospitality (which, with courage, is a virtue almost inseparable from a Rajpoot soul), and make a captive of the son. But the base design was defeated by an instance of devotion and resolution, which will serve to relieve the Rajpoot character from the dark shades which the faithful historian is sometimes forced to throw into the picture. Civil war is the parent of every crime, and severs all ties, moral and political, nor must it be expected that Rajpootana should furnish the exception to a rule, which applies to all mankind in similar circumstances. The civil wars of England and France, during the conflicts of the White and Red Roses, and those of the League, will disclose scenes which would suffice to dye with the deepest hues an entire dynasty of the Rajpoots. Let such deeds as the following be placed on the virtuous side of the account, and the crimes on the opposite side be ascribed to the peculiarities of their condition.

The devoted sacrifice of Shere Sing, the chief of the Mairtea clan, has already been recorded. When victory declared against the side he espoused the victorious Bukht Sing resumed the estates of Reah from his line, and conferred them on a younger branch of the family. Jowan Sing was the name of the individual, and he was now with the chosen band of the son of his benefactor, soliciting succour from the king of the Cutchwahas. He, had married the daughter of the chief of Atchrole, one of the great vassals of Jeipoor, who was deep in the confidence of his sovereign, to whom he imparted his design to seize the person of his guest and suppliant at the

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The cross of St. George now waves over the battlements of Ajmer, planted, if there is any truth in political declaration, not for the purpose of conquest, or to swell the revenues of British India, but to guard the liberties and the laws of these ancient principalities from rapine and disorder. It is to be hoped that this banner will never be otherwise employed, and that it may never be execrated by the brave Rajpoot.

The deserted Ram Sing continued to assert his rights with the same obstinacy by which he lost them, and for which he staked his life in no less than eighteen encounters against his uncle and cousin. At length, on the death of Eesuri Sing of Jeipoor, having lost his main support, he accepted the Marwar share of the Salt Lake of Sambur, and Jeipoor relinquishing the other half, he resided there until his death.

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The genius of General Comte De Boigne ably seconded the energetic Sindia. A regular force was equipped, far superior to any hitherto known, and was led into Rajpootana to redeem the disgrace to Tonga. The warlike Rahtores determined not to await the attack within their own limits, but marched their whole force to the northern frontier of Jeipoor, and formed a junction with the Cutchwahas at the town of Patun (*Tuarrat*). The words of the war-song, which the inspiring bards repeated as they advanced, are still current in Marwar, but an unlucky stanza, which a juvenile Charun had composed after the battle of Tonga, had completely alienated the Cutchwahas from their supporters, to whom they could not but acknowledge their inferiority.

Oodul tyn Amber ra Rehha Rahtoran.

'Th Rahtores guarded the petticoats of Amber'

This stanza was retained in recollection at the battle of Patun; and if universal affirmation may be received as proof, it was the cause of its loss, and with it that of Rajpoot independence. National pride was humbled, a private agreement was entered into between the Mahrattas and Jeipooreans, whereby the latter, on condition of keeping aloof during the fight, were to have their country secured from devastation. As usual, the Rahtores charged up to the muzzles of De Boigne's cannon, sweeping all before them, but receiving no support, they were torn piecemeal by showers of grape, and compelled to abandon the field. Then, it is recorded, the brave Rahtore shewed the difference between fighting on *purbhom*, or 'foreign land,' and on his own native soil. Even the women, it is averred, plundered them of their horses on this disastrous day, so heart-broken had the traitorous conduct of their allies rendered them. The Jeipooreans paid dearly for their revenge, and for the couplet which recorded it.

* *Put rekho Pertap la*

No kote ca Nat'h,

Agla goona bulus dia

Abki pukero hat'h

The lord of the nine castles preserved the honour of Pertap. He forgave "former offences, and again took him by the hand."

† "À la gauche la cavalerie Rhatore, au nombre de dix mille hommes, fondit sur les bataillons de M. de Boigne malgré le feu des batteries placées en avant de la ligne. Les pièces bien servies opéraient avec succès, mais les Rhitores, avec le courage opiniâtre qui les caractérise, s'acharnaient à poursuivre l'action, et venant tuer les voyant se retirer en désordre, s'élevèrent au centre, mais les prières et les menaces furent également inutiles. Les vingt-neuf bataillons Mogols, restés inactifs pendant toute la journée, et simples spectateurs du combat, demeurèrent encore immobiles dans ce moment décisif. Les deux armées se retirèrent après cette action sanglante, qui n'eut aucun résultat."

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the household jealousies of the civil ministers of his prince. It is customary in all the Rajpoot states, when the sovereign does not command in person, to send one of the civil ministers as his representative. Him the feudal chiefs will obey, but not one of their own body, at least without some hazard of dissension. Khoob Chund Singwi, the first minister, was present with the Raj at the capital: Gungaram Bindarra and Bheemraj Singwi were with the army. Eager to efface the disgrace of Patun, the two great Rahtore leaders, Seo Sing of Ahwa, and Maheedas of Asope, who had sworn to free their country or die in the attempt, demanded a general movement against the Maharattas. This gallant impatience was seconded by all the other nobles as well as by a successful attack on the foragers of the enemy in which the Maharattas lost all their cattle. But it was in vain they urged the raging ardour of their clans the policy of taking advantage of it, and the absence of De Boigne, owing to whose admirable corps and well-appointed park the day at Patun was lost, Bheemraj silenced their clamour for the combat by producing a paper from the minister Khoob Chund, commanding them on their allegiance not to engage until the junction of Ismael Beg, already at Nagore. They fatally yielded obedience. De Boigne extricated his guns from the sands of Alneeawas, and joined the main body. That night the Bikaner contingent, perceiving the state of things, and desirous to husband their resources to defend their own altars, withdrew. About an hour before day-break, De Boigne led his brigade to the attack, and completely surprised the unguarded Rajpoots. They were awoken by showers of grape-shot, which soon broke their position, all was confusion, the resistance was feeble. It was the camp of the irregular infantry and guns which broke, and endeavoured to gain Mairta, and the civil commanders took to flight. The alarm reached the more distant quarters of the brothers in arms, the chiefs of Ahwa and Asope. The latter was famed for the immense quantity of opium he consumed, and with difficulty could his companion awake him, with the appalling tidings, "the camp has fled, and we are left alone!" "Well, brother, let us to horse." Soon the gallant band of both was ready, and twenty-two chiefs of note *drank opium together* for the last time. They were joined by the leaders of other clans, and first and foremost the brave Maintas of Reah, of Alneeawas, Eerwa, Chanode, Gwindgurih, in all four thousand Rahtores. When mounted and formed in one dense mass, the Ahwa chieftain shortly addressed them: "Where can we fly, brothers? But can there be a Rahtore who has ties stronger than *samē (laj)*? If any one exist who prefers his wife and children to honour, let him retire." Deep silence was the only reply to this heroic appeal, and as the hand of each warrior was raised to his forehead, the Ahwa chief gave the word 'forward.' They soon came up with De Boigne's brigade, well posted, and defended by eighty pieces of cannon. "Remember Patun!" was the cry, as, regardless of showers of grape, this heroic band charged up to the cannon's mouth, driving every thing before them, cutting down the line which defended the guns, and passing on to assault the Maharattas, who were flying in all directions to avoid their impetuous valour. Had there been a reserve at this moment, the day of Mairta would have surpassed that of Tonga. But here the skill of De Boigne, and the discipline of his troops were an overmatch for valour unsustained by discipline and discretion. The Rahtore band had no infantry to secure their victory, the guns were wheeled round, the line was re-formed, and ready to receive them on their return. Fresh showers of shot and grape

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By a careful investigation of the circumstances which placed these brave races in their present political position, the paramount protecting power may be enabled to appreciate them, either as allies or as foes, and it will demonstrate more effectually than mere opinions, from whatever source, how admirably qualified they are, if divested of control, to harmonize, in a very important respect, with the British system of Government in the East. We have nothing to dread from them, individually or collectively, and we may engage their very hearts' blood in our cause against whatever foes may threaten us, foreign or domestic, if we only exert our interference when mediation will be of advantage to them, without offence to their prejudices. Nor is there any difficulty in the task, all honour the peace-maker, and they would count even arbitration if once assured that we had no ulterior views. But our strides have been rapid from Calcutta to Rajpootana, and it were well if they credit what the old Nestor of India (Zalim Sing of Kotah) would not, who, in reply to all my asseverations that we wished for no more territory, said, "I believe you think so, but the time will come when there will be but one *secca* throughout India. You stepped in, Maharaj, at a lucky time, the *p'foot** was ripe and ready to be eaten, and you had only to take it bit by bit. It was not your power, so much as our disunion, which made you sovereigns, and will keep you so." His reasoning is not unworthy of attention, though I trust his prophecy may never be fulfilled.

Nov 28. Camp at Jhirnow, five coss (11 miles). On leaving Mantar, we passed over the ground sacred to "the four thousand," whose heroic deeds, demonstrating at once the Rajpoot's love of freedom and his claim to it, we have just related. We this day altered our course from the N N E., which would have carried us, had we pursued it, to the Imperial city, for a direction to the southward of east, in order to cross our own Aravulli and gain Ajmer. The road was excellent, the soil very fair, but though there were symptoms of cultivation near the villages, the wastes were frightfully predominant, yet they are not void of vegetation: there is no want of herbage or stunted shrubs. The Aravulli towered majestically in the distant horizon, fading from our view towards the south-east, and intercepted by rising grounds.

We had a magnificent *mirage* this morning: nor do I ever recollect observing this singularly grand phenomenon on a more extensive scale, or

ses positions. Rohan, qui commandait l'aile droite, a la vue de ce premier avantage, sans avoir reçu aucun ordre, eut l'imprudence de s'avancer hors de la ligne du combat, a la tête de trois bataillons. La cavalerie Rahtore profitant de cette faute, fondit a l'instant sur lui et faillit lui couper sa retraite sur le gros de l'armée, qu'il ne parvint a rejoindre qu'avec les plus grandes difficultés. Toute la cavalerie ennemie se mit alors en mouvement, et se jetant avec impetuosité sur la brigade, l'attaqua sur tous les cotés a la fois. Elle eut etc infailliblement exterminée sans la présence d'esprit de son chef. M. De Boigne s'en était aperçu de l'erreur commise par son aile droite et prévoyant les suites qu'elle pouvait entraîner avait disposé sur le champ son infanterie en carré vide (hollow square), et par cette disposition, présentant partout un front a l'ennemi, elle opposa une résistance invincible aux charges furieuses des Rahtores, qui furent enfin forcés de lâcher prise. Aussitôt l'infanterie reprit ses positions, et s'avancant avec son artillerie, elle fit une attaque générale sur tout la ligne des Rajpouts. Déjà sur les neuf heures, l'ennemi était complètement battu, une heure après, les Mahrattes rentrep possession de son camp avec tous ses canons et bagages, et put couronner cette journée, a trois heures après midi la ville de Mirtah fut prise d'assaut. — *Mémoire sur la Carrière d'un lazz Carricre Militaire et Politique de M. le General Comte De Boigne* — Charberry, 1829,

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alkaline plant, whence by incineration the natives produce soda,* and whose base is now known to be metallic. But I have since observed it on every kind of soil. That these lands, covered with saline incrustations, tend to increase the effect of the illusion, may be concluded. But the difference between the *sehrab* or *chuttram*, and the *see-kote* or *dessasur*, is, that the latter is never visible but in the cold season, when the gross vapours cannot rise, and that the rarefaction, which gives existence to the other, destroys this, whenever the sun has attained 20° of elevation. A high wind is alike adverse to the phenomenon, and it will mostly be observed that it covets shelter, and its general appearance is a long line which is sure to be sustained by some height, such as a grove or village, as if it required support. The first time I observed it was in the Jeypoor country; none of the party had ever witnessed it in the British provinces. It appeared like an immense walled town with bastions, nor could we give credit to our guides, when they talked of the *see-kote*, and assured us that the objects were merely "castles in the air." I have since seen, though but once, this panoramic scene in motion, and nothing can be imagined more beautiful.

It was at Kotah, just as the sun rose, whilst walking on the terraced roof of the garden-house, my residence. As I looked towards the low range which bounds the sight to the south-east, the hills appeared in motion, sweeping with an undulating or rotatory movement along the horizon. Trees and buildings were magnified, and all seemed a kind of enchantment. Some minutes elapsed before I could account for this wonder, until I determined that it must be the masses of a floating *mirage*, which had attained its most attenuated form, and being carried by a gentle current of air past the tops and sides of the hills, while it was itself imperceptible, made them appear in motion.

But although this was novel and pleasing, it wanted the splendour of the scene of this morning, which I never saw equalled but once. This occurred at Hissar, where I went to visit a beloved friend gone, alas! to a better world, whose ardent and honourable mind urged me to the task I have undertaken. It was on the terrace of James Lumsdaine's house, built amidst the ruins of the castle of Feroz, in the centre of one extended waste, where the lion was the sole inhabitant, that I saw the most perfect specimen of this phenomenon. It was really sublime. Let the reader fancy himself in the midst of a desert plain, with nothing to impede the wide scope of vision, his horizon bounded by a lofty black wall encompassing him on all sides. Let him watch the first sun-beam break upon this barrier, and at once, as by a touch of magic, shiver it into a thousand fantastic forms, leaving a splintered pinnacle in one place, a tower in another, an arch in a third, these in turn undergoing more than kaleidesopic changes, until the "fairy fabric" vanishes. Here it was emphatically called *Hurchund Raja ca poori*, or, 'the city of Raja Hurchund' a celebrated prince of the brazen age of India. The power of reflection shewn by this phenomenon cannot be better described, than by stating, that it brought the very ancient *Aggaroa*,† which is thirteen miles distant, with its fort and bastions, close to my view.

* Properly a carbonate of soda,

† This is in the ancient province of Hariana, and the cradle of the Aggarwal race, now mercantile, and all followers of Hanu or Vishnu. It might have been the capital of Aggrames, whose immense army threatened Alexander, with Agra it may divide the honour, or both may have been founded by this prince, who was also a *Porus*, being of Puru's race.

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Water from wells is about thirty-five cubits from the surface, the strata as follows. four cubits of mixed sand and black earth, five of kunkur, or calcareous concretions, twenty of stiff clay and sand, six of indurated clay, with particles of quartz and mica

Nov 29th. Alneeawas, five coss Half-way, passed the town of Reah, so often mentioned as the abode of the chief of the Mairtea clan. It is large and populous, and surrounded by a well-constructed wall of the calcareous concrete already described, here called *morur*, and which resists the action of the monsoon. The works have a most judicious slope. The Thacoor's name is Buddun Sing, one of the eight great barons of Maroo. The town still bears the name of *Sheer Sing ca Reah*, who so gallantly defended to the death the rights of his young sovereign Ram Sing, against his uncle. A beautiful landscape is seen from the high ground on which the town stands, in the direction of the mountains, the intermediate space being filled with large villages, relieved by foliage, so unusual in these regions. Here I had a proof of the audacity of the mountaineers of the Aravulli, in an inscription on a cenotaph, which I copied "On Monday the 3d Magh, S 1835 (A.D 1779), "Thacoor Bhopal Sing fell at the foot of his walls, defending them against the Mairs, having first, with his own hand, in order to save her "honour, put his wife to death."† Such were the Mairs half a century ago, and they had been increasing in boldness ever since. There was scarcely a family on either side the range, whose estates lay at its foot, whose cenotaphs do not bear similar inscriptions, recording the desperate raids of these mountaineers, and it may be asserted, that one of the greatest benefits we conferred on Rajpootana was the conversion of these numerous banditti, occupying some hundred towns, into peaceful, tax-paying subjects. We can say, with the great Chohan King, Beesildeva, whose monuments still stands in Feroz's palace at Delhi, that we made them "carry water in the streets of Ajmer," and, still more deposit their arms on the Rana's terrace at Oodipoor. We have moreover, metamorphosed a corps of them from breakers, into keepers, of the public peace

Between Reah and Alneeawas we crossed a stream, to which the name of the Looni† is also given, as well as to that we passed subsequently. It was here that De Boigne's guns are said to have stuck fast

The soundings of the wells at Reah and Alneeawas presented the same results as at Jhirnow, with the important exception that the substratum was steatite, which was so universal in the first part of my journey from Jodpoor

Alneeawas is also a fief of a Mairtea vassal. It is a considerable town, populous, and apparently in easy circumstances. Here again I observed a trait of devotion, recorded on an altar "to the memory "of Sooni Mull," who fell when his clan was exterminated in the charge against the rival Champawuts, at Mairta, in the civil wars

* A second inscription recorded a similar end of Sewah, the Baorie, who fell in another inroad of the Mairs, in S 1831

† I must deprecate criticism in respect to many of my geographical details. I find I have omitted this branch, but my health totally incapacitated me from reconstructing my map, which has been composed by the engraver from my disjointed materials. It is well known to all practical surveyors and geographers that none can do this properly but their author, who knows the precise value of each portion.

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hills preserve the same character : bold pinnacles, abrupt sides, and surface thinly covered. The stratification inclines to the west, the dip of the strata is about twenty degrees. There is however a considerable difference in the colour of the mountains, those on the left have a rose tint, those on the right are of grayish granite, with masses of white quartz about their summits.

Poshkur is the most sacred lake in India, that of Mansurwar in Thibet may alone compete with it in this respect. It is placed in the centre of the valley, which here becomes wider, and affords abundant space for the numerous shrine and cenotaphs with which the hopes and fears of the virtuous and the wicked amongst the magnates of India have studded its margin. It is surrounded by sand-hills of considerable magnitude, extending on the east, where a swamp extends to the very base of the mountains. The form of the lake may be called an irregular ellipse. Around its margin, except towards the marshy outlet, is a display of varied architecture. Every Hindu family of rank has its niche here, for the purposes of devotional pursuits when they could abstract themselves from mundane affairs. The most conspicuous are those erected by Raja Maun of Jeypoor, Ahelya Bae, the Holkar queen, Jowahir Mull of Bhurt-poor, and Beejy Sing of Marwar. The cenotaphs are also numerous. The ashes of Jey Appa, who was assassinated at Nagore, are supremely covered, as are those of his brother Suntaji, who was killed during the siege of that place.

By far the most conspicuous edifice is the shrine of the creator Bramha, erected, about four years ago, by a private individual, if we may so designate Gocul Pauk, the minister of Sindia, it cost the sum of 1,30,000 rupees (about £15,000), though all the materials were at hand, and labour could be had for almost nothing. This is the sole tabernacle dedicated to the ONE GOD which I ever saw or have heard of in India. The statue is quadrifrons, and what struck me as not a little curious was that the *sikra*, or pinnacle of the temple, is surmounted by a cross. Tradition was here again at work. Before creation began, Bramha assembled all the celestials on this very spot, and performed the *Yuga*, around the hallowed spot, walls were raised, and sentinels placed to guard it from the intrusion of the evil spirits. In testimony of the fact, the natives point out the four isolated mountains, placed towards the cardinal points, beyond the lake, on which, they assert, rested the *kanats*, or cloth-walls of inclosure. That to the south is called *Rutnagur*, or 'the hill of gems,' on the summit of which is the shrine of Savitri. That to the north is *Nilagur*, or 'the blue mountain.' East, and guarding the valley, is the *Kutchactar Gur*, and to the west, *Sonachooru*, or 'the golden.' Nanda, the bullsteed of Mahadeva, was placed at the mouth of the valley, to keep away the spirits of the desert, while Kaniya himself performed this office to the north. The sacred fire was kindled but Savitri, the wife of Brahma, was no where to be found, and as without a female the rites could not proceed a young Goojari took the place of Savitri, who, on her return, was so enraged at the indignity, that she retired to the mountain of gems, where she disappeared. On this spot a fountain gushed up, still called by her name, close to which is her shrine, not the least attractive in the precincts of Poshkur. During these rites, Mahadeva, or as he is called *Bhola Nath*, represented always in a state of stupefaction from the use of intoxicating herbs, omitted to put out the sacred fire, which spread, and was likely to involve the

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Dec. 2d Ajmer, three coss. Proceeded up the valley, where lofty banners on either side, covered with the milky loor (*carlu*), and the "yellow aonla of the border," shewed they were but the prolongation of our own Aravulli. Granite appeared of every hue, but of a stratification so irregular as to bid defiance to the geologist. The higher we ascended the valley, the loftier became the sand-hills, which appeared to aspire to the altitude of their granitic neighbours. A small rill poured down the valley, there came also a cold blast from the north, which made our fingers tingle. Suddenly we changed our direction from north to east, and ascending the mountain, surveyed through a gap in the range the far-famed Dhar-ool Khyr. The view which thus suddenly burst upon us was magnificent. A noble plain, *with trees*; and the extensive lake of Beesildeva, lay at our feet, while 'the fortress of the goatherd' crowned the crest of a majestic isolated hill. The point of descent affords a fine field for the mineralogist, on each side, high over the pass, rise peaks of reddish granite, which are discovered half way down the descent to be reposing on a blue micaceous slate, whose inclination is westward, at an angle of about 25° with the horizon. The formation is the same to the southward, but the slate there is more compact, and free from mica and quartz. I picked up a fragment of black marble; its crystals were large and brilliant.

Passed through the city of Ajmer, which, though long a regal abode, does not display that magnificence we might have expected, and like all other towns of India, exhibits poverty and ease in juxtaposition. It was gratifying to find that the finest part was rising, under the auspices of the British Government and the superintendent of the province, Mr. Wilder. The main street, when finished, will well answer the purpose intended a place of traffic for the sons of commerce of Rajasthan, who, in a body, did me the honour of a visit. They were contented and happy at the protection they enjoyed in their commercial pursuits. With the prosperity of Bhilwara, that of Ajmer is maternally connected, and having no interests which can clash, each town views the welfare of the other as its own. a sentiment which we do not fail to encourage.

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its appearance of antiquity, I am inclined to assign the screen to the first dynasty, the Ghorian sultans, who evidently made use of native architects. The entrance arch is of that wavy kind, characteristic of what is termed the Saracenic, whether the term be applied to the Alhambra of Spain, or the mosques of Delhi, and I am disposed, on close examination, to pronounce it Hindu. The entire facade of noble entrance, which I regret I cannot have engraved, is covered with Arabic inscriptions. But, unless my eyes much deceived me, the small frieze over the apex of the arch contained an inscription in Sanscrit, with which Arabic has been comingled, both being unintelligible. The remains of a minaret still maintain their position on the right flank of the gate with a door and steps leading to it for the *muezzim* to call the faithful to prayers. A line of smaller arches of similar form composes the front of the screen. The design is chaste and beautiful and the material, which is a compact limestone of a yellow colour, admitting almost of as high a polish as the *jaune antique*, gave abundant scope to the sculptor. After confessing and admiring the taste of the Vandal architect, we passed under the arch to examine the more noble production of the Hindu. Its plan is simple and consonant with all the more ancient temples of the Jains. It is an extensive saloon, the ceiling supported by a quadruple range of columns, those of the centre being surmounted by a range of vaulted coverings, while the lateral portion, which is flat, is divided into compartments of the most elaborate sculpture. But the columns are most worthy of attention, they are unique in design, and with the exception of the cave-temples, probably amongst the oldest now existing in India. On examining them, ideas entirely novel, even in Hindu art, are developed. Like all these portions of Hindu architecture, their ornaments are very complex, and the observer will not fail to be struck with their dissimilarity, it was evidently a rule in the art, to make the ornaments of every part unlike the other, and which I have seen carried to great extent. There may be forty columns, but no two are alike. The ornaments of the base are peculiar, both as to form and execution, the lozenges, with the rich tracery surmounting them, might be transferred, not inappropriately, to the Gothic cathedrals of Europe. The projections from various parts of the shaft (which on a small scale may be compared to the corresponding projections of the columns in the *Duomo* at Milan), with the small niches still containing the statues, though occasionally mutilated, of the Pontiffs of the Jains, give them a character which strengthens the comparison, and which would be yet more apparent, if we could afford to engrave the details. The elegant *Camacumpa*, the emblem of the Hindu Ceres, with its pendant palmyra-branches, is here lost, as are many emblematical ornaments, curious in design and elegant in their execution. Here and there occurs a richly carved corbeille, which still further sustains the analogy between the two systems of architecture, and the capitals are at once strong and delicate. The central vault, which is the largest, is constructed after the same fashion as that described at Nadole, but the concentric annulets, which in that are plain, in this are one blaze of ornaments, which with the whole of the ceiling is too elaborate and complicated for description. Under the most retired of the compartments, and nearly about the centre, is raised the *mumba*, or pulpit, whence the Moollah enunciates the dogma of Mahomed, 'there is but one God' and for which he dispossessed the Jain, whose creed was like his own, the unity of the God-head. But this is in unison with the feeling which dictated the external metamorphosis. The whole is of the same materials as.

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slightly describe the castle of Manika Rac, on whose battlements an infidel's arrow of Roshun's army reached the heir of the Chohan, since which "Lot," for such was his name, has been adopted amongst the lares and penates of this celebrated race. This was the first Rajpoot blood which the arms of conversion shed, and the impression must have been strong to be thus handed down to posterity.

The mind, after all, retires dissatisfied with me it might be from association. Even the gateway, however elegant, is unsuitable to the genius of the place. Separately considered, they are each magnificent, together, it is as if a modern sculptor were (like our actors of the last age) to adorn the head of Cato with a peruke. I left this precious relic, with a malediction upon all the spoilers of art—whether the Thane who pillaged Minerva's portico at Athens, or the Turk who dilapidated the Jain temple at Ajmer.

The reader will see as much of this far-famed fortress as I did, for there was nothing to induce me to climb the steep, where the only temple visible was a modern-looking whitewashed mosque, lifting its dazzling minarets over the dingy antique towers of the Chohan. "he who seven times captured the sultan, and seven times released him." The hill rises majestically from its base to the height of about eight hundred feet, its crest encircled by the ancient wall and towers raised by Ajpal.

There was a day when they were young and proud,
Banners on high, and battles passed below,
But they who fought are in a bloody shroud,
And those which waved the shredless dust are now,
And the bleak battlements shall bear no future blow,†

unless the Cossack should follow the track of Roshun Ali or Mahmood, and try to tear the British flag from the *langras* of Ajmer. On the north side a party of the superintendent's were unlocking the latent treasures in the bowels of the mountain. The vein is of lead, a sulphuret, or galena.

I have already mentioned the lake, called after the excavator, the *Beesal Talab*. It is about eight miles in circumference, and besides the beauty it adds to the vale of Ajmer, it has a source of interest in being the fountain of the Looni, which pursues its silent course until it unites with the eastern arm of the Delta of the Indus. the point of outlet is at the northern angle of the *Dowlout Bagh*, 'the gardens of wealth,' built by Jehingir for his residence when he undertook to conquer the Rajpoots. The water is not unwholesome, and there are three outlets at this fountain-head for the escape of the water fitting its periodical altitudes. The stream at its parent source is thence called the *Sagun-Mati*. It takes a sweep northward by Bhowtah and Pisangun, and close to where we crossed it, at Govindgurh, it is joined by the *Sarasvati* from Poshkur, when the united waters (at whose *sangum*, or confluence, there is a small temple to the *manes*) is called the Looni.

The gardens erected on the embankment of the lake must have been a pleasant abode for "the king of the world, while his lieutenants were carrying on the war against the Rana" but the imperial residence of marble, in which he received the submissions of that prince, through his grandson, and the first ambassador sent by England to the Mogul, are now going fast to decay. The walks on which his majesty last paraded, in the state-coach sent by our James the First, are now overgrown with shrubs.

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† *Childe Harold*, Canto 111,

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Shalipoora and Boondi, but my presence was desired by the Rana to repair the dilapidations which only two months' absence had occasioned in the political fabric which I had helped to reconstruct. Other interesting objects intervened, one, a visit to the new castle of Bheetnagar, erecting in Mairwarra to overawe the Mairs, the other to compose the feuds which raged between the sectarian merchants of new mair, Bhilwara, and which threatened to destroy all my labour. We made two marches to Bunai, in which there was nothing to record. Bunai, is the residence of a Rathore chieftain, whose position is rather peculiar. Being placed within the district of Ajmer, and paying an annual quit-rent to the British, he may consider the Company as his sovereign, but although this position precludes all political subordination to the chief of the race, the tie would be felt and acknowledged, on a lapse, in the anxiety for the usual *teeka* of recognition to his successor, from the Raja of Marwar. I argue on knowledge of character and customs, though it is possible this individual case might be against me.

The castle of Bunai is a picturesque object in these level plains. It is covered with the *cactus*, or prickly pear, so abundant on the east side of the Aravalli. This was anciently the residence of a branch of the Purihara princes of Mundore, when held as a fief of the Chohans of Ajmer, and from it originated a numerous mixed class, called the Purihara Menas, a mixture of Rajpoot and aboriginal blood.

Dec. 6th Deorah, near the northern bank of the Khari, the present boundary of Ajmer and Mewar. From Ajmer to Deorah, the direction of the road is SSE, and the distance forty miles. The important district in the political geography of Rajpootana, which, with the posts of Neemuch and Mhow, is the connecting link between the British dominions on the Jumna and in the Dekhan, was obtained by cession from Sindia in 1818. A glance at the map is sufficient to shew its importance in our existing connexion with Rajpootana. The greatest breadth of the district is between the Aravalli west, and the Bunas east, and measures about eighty miles. The greatest length is between the city of Ajmer and Jhak, a post in Mairwarra, measuring about forty miles. The narrowest portion is that where we now are, Deorah, whence the Kishengurh frontier can be seen over a neck of land of about twelve miles in extent. Within these bounds, a great portion of the land is held by feudal chieftains paying a quit-rent, which I believe is fixed. I had to settle a frontier dispute at Deorah, regarding the right of cultivating in the bed of the Khari, which produces very good melons. The soil of Ajmer cannot be called rich, and is better adapted for the lighter than the richer grains. Marks of war and rapine were visible throughout.

Dec. 7th—Daubla. This town was a sub-fee of Buner, but the vassal, a Rahtore, had learned habits of insubordination during Mahratta influence, which he could not or would not throw aside. In these he was further encouraged by his connexion by marriage with the old ruler of Kotah, who had exemplified his hostility to the Dabla vassal's liege lord by besieging his castle of Buner. Having so long disobeyed him, his Rajpoot blood refused to change with the times, and though he condescended at the head of his twenty retainers, to perform homage on stated days, and take his allotted position in the Buner durbars, he refused to pay the quit-rent, to which numerous deeds proved his suzerain had a right. Months passed away in ineffectual remonstrances, it was even proposed that he should hold the inferior dependencies,

Shakipoora and Boondi, but my presence was desired by the Rana to repair the dilapidations which only two months' absence had occasioned in the political fabric which I had helped to reconstruct. Other interesting objects intervened one, a visit to the new castle of Bheemgaurh, erecting in Mairwara to overawe the Mairs, the other to compose the feuds which raged between the sectarian merchants of new mart, Bhilwara, and which threatened to destroy all my labour. We made two marches to Bunai, in which there was nothing to record. Bunai, is the residence of a Rathore chieftain, whose position is rather peculiar. Being placed within the district of Ajmer, and paying an annual quit-rent to the British, he may consider the Company as his sovereign, but although this position precludes all political subordination to the chief of the race, the tie would be felt and acknowledged, on a lapse, in the anxiety for the usual *teeka* of recognition to his successor, from the Raja of Marwar. I argue on knowledge of character and customs, though it is possible this individual case might be against me.

The castle of Bunai is a picturesque object in these level plains. It is covered with the *cadtus*, or prickly pear, so abundant on the east side of the Aravalli. This was anciently the residence of a branch of the Purihara princes of Mundore, when held as a fief of the Chohans of Ajmer, and from it originated a numerous mixed class, called the Purihara Menas, a mixture of Rajpoot and aboriginal blood.

Dec. 6th Deorah, near the northern bank of the Khari, the present boundary of Ajmer and Mewar. From Ajmer to Deorah, the direction of the road is S S E, and the distance forty miles. The important district in the political geography of Rajpootana, which, with the posts of Necmuch and Mhow, is the connecting link between the British dominions on the Jumna and in the Dekhan, was obtained by cession from Sindia in 1818. A glance at the map is sufficient to shew its importance in our existing connexion with Rajpootana. The greatest breadth of the district is between the Aravalli west, and the Bunas east, and measures about eighty miles. The greatest length is between the city of Ajmer and Jhak, a post in Mairwara, measuring about forty miles. The narrowest portion is that where we now are, Deorah, whence the Kishengaurh frontier can be seen over a neck of land of about twelve miles in extent. Within these bounds, a great portion of the land is held by feudal chieftains paying a quit-rent, which I believe is fixed. I had to settle a frontier dispute at Deorah, regarding the right of cultivating in the bed of the Khari, which produces very good melons. The soil of Ajmer cannot be called rich, and is better adapted for the lighter than the richer grains. Marks of war and rapine were visible throughout.

Dec. 7th—Daubla. This town was a sub-fee of Buneria, but the vassal, a Rahtore, had learned habits of insubordination during Mahratta influence, which he could not or would not throw aside. In these he was further encouraged by his connexion by marriage with the old ruler of Kotah, who had exemplified his hostility to the Dabla vassal's liege lord by besieging his castle of Buneria. Having so long disobeyed him, his Rajpoot blood refused to change with the times, and though he condescended at the head of his twenty retainers, to perform homage on stated days, and take his allotted position in the Buneria durbar, he refused to pay the quit-rent, to which numerous deeds proved his suzerain had a right. Months passed away in ineffectual remonstrances, it was even proposed that he should hold the inferior dependencies,

the breaking up of the empire, came under the allegiance of his rightful sovereign the Rana Ræ Sing and Hamir Sing complete the chain to my friend Raja Bheem, who did me the honour to advance two miles from Bunera to welcome and conduct me to his castle. Here I had a good opportunity of observing the feudal state and manners of these chiefs within their own domains, during a visit of three hours at Bunera. I was, moreover, much attached to Raja Bheem, who was a perfectly well-bred and courteous gentleman, and who was quite unreserved with me. From his propinquity to the reigning family, and from his honours and insignia being the gift of the king's, he had been an object of jealousy to the court, which tended much to retard the restoration of his authority over his sub-vassals of Bunera, the chief of Dabla is one instance of this. I found little difficulty in banishing the discord between him and his sovereign, who chiefly complained of the Bunera kettle-drums beating, not only as he entered the city, but as far as the *Porte*, the sacred *Tripolia*; and the use of *Chamur* in his presence. It was arranged that these emblems of honour, emanating from the great foes of Mewar, should never be obtruded on the eye or ear of the Rana, though within his own domain the Bunera chieftain might do as he pleased. This was just, and Raja Bheem had too much good sense not to conciliate his "brother and cousin," Rana Bheem, by such a concession, which otherwise might have been insisted upon. The state of Bunera, is in value 80,000 rupees of annual rent, one half of which is in sub-infeudations, his vassals being chiefly Rahtores. The only service performed by Raja Bheem is the contributing a quota for the commercial mart of Bhilwara, with the usual marks of subordination, personal duty and homage to the Rana. His estate is much impoverished from its laying in the very track of the freebooters; but the soil is excellent, and time will bring hands to cultivate it, if we exercise a long and patient indulgence.

The "velvet cushion" was spread in a balcony projecting from the main hall of Bunera, here the Raja's vassals were mustered, and he placed me by his side on the *gadi*. There was not a point of his rural or domestic economy upon which he did not descant, and ask my advice, as his "adopted brother." I was also made umpire between him and my old friend the baron of Bednore regarding a marriage-settlement, the grand-daughter of the latter being married to the heir of Bunera. I had, besides, to wade through old grants and deeds to settle the claims between the Raja and several of his sub-vassals, a long course of disorder having separated them so much from each other as to obliterate their respective rights. All these arbitrations were made without reference to my official situation, but were forced upon me merely by the claims of friendship, but it was a matter of exultation to be enabled to make use of my influence for the adjustment of such disputes, and for restoring individual as well as general prosperity. My friend prepared his gifts at parting, I went through the forms of receiving, but waived accepting them: which may be done without any offence to delicacy. I have been highly gratified to read the kind reception he gave to the respected Bishop Heber, in his tour through Mewar. I wonder, however, that this discerning and elegant-minded man did not notice the peculiar circumstance of the Raja's teeth being fixed in with gold wire, which produces rather an unpleasant articulation.

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to and from Mandel, passing by the tin and copper mines of Dureeba, and the Poorawut estate of Peetawas. *Poorh* means *par eminence*, 'the city,' and anciently the title was admissible, even now it is one of the chief fiscal towns. It is in the very heart of the canton inhabited by the *Babas*, or 'infants' of Mewar, embracing a circle of about twenty-five miles diameter. The broken chain of mountains, having Bunera on the northern point and Goorla to the south, passes transversely through this domain, leaving the estate of Bagoie, the residence of Sheodan Sing, west, and extending to the S.E. to Mungrope across the Beris. The policy which dictated the establishment of an isolated portion of the blood-royal of Mewar in the very centre of the country was wise, for the Babas rarely or ever mix with the politics of the feudatory chieftains, home or foreign. They are accordingly entrusted with the command of all garrisons, and head the feudal quotas as the representative of their sovereigns. They have a particular seat at court, the *Baba ca Ole* being distinct from the chieftains', and in front. Though they inhabit the lands about Poorh, it is not from these they derive their name, but as descendants from Pooru, one of the twenty-five sons of Rana Oodl Sing, that blot in the scutcheon of Mewar.

About a mile east of Poorh there is an isolated hill of blue slate, in which I found garnets imbedded. I have no doubt persevering adventurers would be rewarded, but though I tried them with the hammer, I obtained none of any value. They are also to be obtained on the southern frontier of Kishenguh and Ajmer, about Serwar. I received the visits of the 'infants' of Goorlah and Gadermala, both most respectable men, and enjoying good estates, with strong castles, which I passed the next day.

Dec 12th. Rasmi, on the Bunas river. We had a long march through the most fertile lands of Mewar, all belonging to the Rana's personal domain. The progress towards prosperity is great, of which Rasmi, the head of a *tuppa* or subdivision of a district, affords evidence, as well as every village. On our way, we were continually met by peasants with songs of joy, and our entrance into each village was one of triumph. The patels and other rustic officis, surrounded by the ryots, came out of the village, while the females collected in groups, with brass vessels filled with water gracefully resting on their heads, stood at the entrance, their scarfs half covering their faces, thus performing the *suharlea*, a very ancient custom of the Hindu cultivator on receiving the superior, and tantamount to an acknowledgment of supremacy. Whether vanity was flattered, or whether a better sentiment was awakened, on receiving such tokens of gratitude, it is not for me to determine, the sight was pleasing, and the custom was general while I travelled in Mewar. The females bearing the *kullus* on their heads, were every where met with. These were chiefly the wives and daughters of the cultivators, though not unfrequently those of the Ruppoot sub vassals. The former were seldom very fair though they had generally fine eyes and good persons. We met many fragments of antiquity at Rasmi. Captain Waugh and the doctor were gratified with angling in the Bunas for trout, but as the fish would not rise to the fly, I sent the net, and obtained several dozens. The largest measured seventeen inches, and weighed seventy rupees, or nearly two pounds.

Dec 16th. Manta. — After an absence of two months, we terminated our circuitous journey, and encamped on the ground whence we started, all rejoiced at the prospect of again entering "the happy valley." We made four marches across the *do-ab*, watered by the Beris and Bunas rivers, the

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be considered as the remains of a very ancient city. The ground is strewn with the wrecks of monuments and old temples, which have been used in erecting the sepulchres of the Ranas. The great city was the residence of their ancestors, and is said to have been founded by Asa-ditya upon the site of the still more ancient capital of Tamba-nagari, where dwelt the Tuar ancestors of Vicramaditya, before he obtained Awintī, or Oojein. From Tamba-nagari its name was changed to Anundpuri, the happy city,' and at length to Ahar which gave the patronymic to the Ghelote race viz. Aharya. The vestiges of immense mounds still remain to the eastward called the *Dhool-kote* or 'fort,' destroyed by 'ashes' (*dhool*) of a volcanic eruption. Whether the lakes of the valley owe their origin to the same cause which is said to have destroyed the ancient Ahar, a more skilful geologist must determine. The chief road from the city is cut through this mound, and as I had observed fragments of sculpture and pottery on the excavated sides, I commenced a regular opening of the mound in search of medals, and obtained a few with the effigies of an animal, which I fancied to be a lion, but others the *gadha*, or ass, attributed to Gundrusen, the brother of Vicrama, who placed this impress on his coins, the reason of which is given a long legend. My impious intentions were soon checked by some designing knaves about the Rana, and I would not offend superstition. But the most superficial observer will pronounce Ahar to have been an ancient and extensive city, the walls which enclose this sepulchral abode being evidently built with the sculptured fragments of temples. Some shrines, chiefly Jain, are still standing, though in the last stage of dilapidation, and they have been erected from the ruins of shrines still older, as appears from the motley decorations, where statues and images are inserted with their heads reversed, and Mahavira and Mahadeva come into actual contact. all are in white marble. Two inscriptions were obtained; one very long and complete, in the nail-headed character of the Jains, but their interpretation is yet a desideratum. A topographical map of this curious valley would prove interesting, and for this I have sufficient materials. The *Tank-ca-Serai* would not be omitted in such a map as adding another to the many instances I have met with, among this industrious class, to benefit their fellow citizens. The 'Oilman's 'Caravanserai' is not conspicuous for magnitude, but it is remarkable, not merely for its utility but even for its elegance of design. It is equidistant from each of the lakes. The *Tank-ca-Pool*, or "Oilman's Bridge," at Noorabad, is however, a magnificent memorial of *the trade*, and deserves preservation, and as I shall not be able now to describe the region (Gwalior) where it stands, across the Asin, I will substitute it for the Serai, of which I have no memorial. These *Tanks* (oilmen) perambulate the country with skins of oil on a bullock, and from hard-earned pence erect the structures which bear their name. India owes much to individual munificence.

The planets were adverse to my happy conjunction with the Sun of the Hindus, and it was determined that I should pass another day amongst the tombs of Ahar, but I invoked upon my own devoted head all the evil consequences, as in this case I was the only person who was threatened. To render this opposition to the decree less noxious, it was agreed that I should make my *entree* by the southern, not by the eastern porte, that of the sun. The Rana came, attended by his son, his chiefs, his ministers, and in fact, all the capital in his train. The most hearty welcomes were lavished upon

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Translations of Inscriptions, chiefly in the Nail-headed character of the Takshac Races and Jains, fixing eras in Rajpoot history.

No I.

MEMORIAL OF A GETE OR JIT PRINCE OF THE FIFTH CENTURY,
DISCOVERED 1820, IN A TEMPLE AT KUNSWA, NEAR THE
CHUMBUL RIVER, SOUTH OF KOTAH

May the Jit'ha be thy protector ! What does this Jit'h resemble ? which is the vessel of conveyance across the waters of life, which is partly white, partly red ? Again, what does it resemble, where the hissing-angered serpents dwell ? What may this Jit'ha be compared to, from whose root the roaring flood descends ? Such is the Jit'h, by it may thou be preserved. (1)

The fame of RAJA JIT I now shall tell, by whose valour the lands of SALPOORA (2) are preserved The fortunes of Raja Jit are as flames of fire devouring his foe The mighty warrior JIT SALINDRA (2) is beautiful in person, and from the strength of his arm esteemed the first amongst the tribes of the mighty, make resplendent, as does the moon the earth, the

(Note 1)—In the prologue to this valuable relic, which superficially viewed would appear a string of puerilities, we have conveyed in mystic allegory the mythological origin of the Jit or Gete race From the members of the chief of the gods ISWARI or Mahadeva, the god of battle, many races claim birth, the warrior from his arms, the Charun from his spine, the prophetic Bhat (*Vates*) from his tongue, and the Gete or Jit, derive theirs from his tiara, which, formed of his own hair, is called *Jit'ha* In this tiara, serpents, emblematic of TIME (*kal*) and DESTRUCTION, are wreathed, also implicative that the *Jits*, who are of *Takshac*, or the serpent race, are thereby protected The "roaring flood" which descends from this *Jit'ha* is the river goddess, Ganga, daughter of Mera, wife of Iswara The mixed colour of his hair, which is partly white partly of reddish (*panduranga*) hue, arises from his character of ARDHNARI, or Hermaphroditus All these characteristics of the god of war must have been brought by the Scythic Gete from the Jaxartes, where they worshipped him as the Sun (*Balnath*) and as XAMOLSCIS (*Yama*, vulg *Jama*) the infernal divinity

The 12th Chapter of the Edda, in describing BALDER the second son of Odin, particularly dwell on the beauty of his hair, whence "the whitest of all vegetables is called the eyebrow of Balder, on the columns of whose temples there are verses engraved, capable of recalling the dead to life"

How perfectly in unison is all this of the Jits of Jutland and the Jits of Rajas'than In each case the hair is the chief object of admiration, of Balnath as Balder, and the magical effect of the Runes is not more powerful than that attached by the chief of the Scalds of our Gete prince at the end of this inscription, fresh evidences in support of my hypothesis that many of the Rajpoot races and Scandinavians have a common origin—that origin, Central Asia

(Note 2)—Salpoora is the name of the capital of this Jit prince, and his epithet of Salindra is merely titular, as the Indira, or lord of Sal poori, the city of Sal, which the fortunate discovery of an inscription raised by Komarpal, king of Anhilwara (*Nehoolalla* of D'Anville), dated S 1207, has enabled me to place "at the base of the Sewaluk

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No II

Translation of an inscription in the Nail-headed character relative to the Jit race, discovered at Ram Chundrapoora, six miles east of Boondée, in digging a well. It was thence conveyed, and deposited by me in the Museum of the Royal Asiatic Society.

To my foe, salutation ! This foe of the race of JIT, CATHIDA (1), how shall I describe, who is resplendent by the favour of the round bosom of ROODRANI (2), and whose ancestor, the warrior TUKHYA (3), formed the garland on the neck of Mahadeva. Better than this foe on the earth's surface, there is none; therefore to him I offer salutation. The sparkling gems on the coronets of kings irradiate the nail of his foot.

Of the race of BORENA (4) RAJA THOT was born ; his fame expanded through the universe.

Pure in mind, strong in arm, and beloved by mankind, such was CHANDRASEN (5) How shall he be described, who broke the strength of his foe, on whom when his sword swims in fight, he appears like a magician. With his subjects he interchanged the merchandize of liberality, of which he reaped the fruits From him whose history is fair, was born KRITIKA, the deeds of whose arm were buds of renown, forming a necklace of praise in the eye of mankind. His queen was dear to him as his own existence how can she be described ? As the flame is inseparable from the fire, so was she from her lord she was the light issuing from the sun her name GOON-NEWASA (6), and her actions corresponded with her name. By her he had two sons, like gems set in bracelets, born to please mankind The eldest was named SOOKUNDA, the younger DERUKA Their fortunes consumed their foes : but their dependents enjoyed happiness. As the flowers of Calp-vricsha is beloved by the gods, so are these brothers by their subjects, granting their requests, and increasing the glory of the race whence they sprung (A useless descriptive stanza left out.)

DERUKA had a son, KUHLA, and his was DHUNIKA, whose deeds ascended high who could fathom the intentions of mankind whose mind was deep as the ocean whose ever-hungry faulchion expelled from their mountains and forests the MEENA tribes, leaving them no refuge in the three worlds, levelling their retreats to the ground His quiver was filled with crescent-formed arrows his sword the climber (*vela*) (8), of which pearls are

(Note 1) —Qu if this Jit is from (*da*, the mark of the genitive case) Cathay ? the land of the *Cathas* foes of Alexander, and probably of the Cathi of the Saurashtra peninsula, alike Scythic as the Jit, and probably the same race originally ?

(Note 2) —Roodrani, an epithet of the martial spouse of Harax-Siva, the god of war, whom the Jit in the preceding inscription invokes.

(Note 3.) —Here we have another proof of the Jit being of Takshac race, this at the same time has a mythological reference to the serpent (*takhya*), which forms the garland of the warlike divinities

(Note 4) —Of this race I have no other notice, unless it should mean the race (*cula*) was from Butan

Note 5) —Chandrasen is celebrated in the History of the Pramaras as the founder of several cities, from two of which, *Chandrabhaga* at the foot of the central plateau of India, in Northern Malwa, and CHANDRAVATI, the ruins of which I discovered at the foot of the Aravulli near Abou, I possess several valuable memorials, which will, ere long, confirm the opinions I have given of the *Takshac* architect

(Note 6) —The habitation of virtues,

(Note 7) —This shews these foresters always had the same character,

(Note 8) —*Vela* is the climber or ivy, sacred to Mahadeva,

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On this earth's surface was Maheswara (4), a mighty prince during whose sway the name of foe was never heard; whose fortune was known to the eight quarters (5); on whose arm victory reclined for support. He was the light of the land. The praises of the race of TWASTHA (6) were determined by Braham's own mouth.

Fan, filled with pride, sporting amidst the shoals of the lotos, is the swan fed by his hand, from whose countenance issue rays of glory. Such was RAJA BHEEM (7), a skilful swimmer in the ocean of battle, even to where the Ganges pours in her flood (8) did he go, whose abode is *Avanti* (9). With faces resplendent as the moon, on whose lips yet marked with the wound of their husband's teeth, the captive wives of his foes, even in their hearts does Raja Vheem dwell. By his arm he removed the apprehensions of his enemies, he considered them as errors, to be expunged. He appeared as if created of fire. He could instruct even the navigator (10) of the ocean.

From him was descended Raja BHOJ (11). How shall he be described; he, who in the field of battle divided with his sword the elephant's head, the pearl from whose brain (12) now adorns his breast; who devours his foe as does RAHOO (13) the sun or moon, who to the verge of space erected edifices on token of victory.

From him was a son whose name was MAUN, who was suicharged with good qualities, and with whom fortune took up her abode. One day he met an aged man. His appearance made him reflect that his fame was as a shadow, evanescent, that the spirit which did inhabit it was like the seed of the

(Note 4).—A celebrated name in the genealogies of the TAKSHAC Pramara, of which the Mori is a conspicuous Sacha or branch. He was the founder of the city of Maheswar, on the southern bank of the Nerbudda, which commands the ford leading from *Avanti* and *Dhar* (the chief cities of the Mori Pramara) to the Dekhan.

(Note 5).—The ancient Hindoo divided his planisphere into eight quarters, on which he placed the Koonjeries or elephants, for its support.

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(Note 8).—*Ganga-Sagar*, or the Island at the mouth of the Ganges, is specified by name as the limit of Bheem's conquests. His memoria may yet exist even there.

(Note 9).—*Avanti-Nath*, Lord of Avanti or Oojein.

(Note 10).—*Paryataca*, a navigator.

(Note 11). Raja BHOJ. There is no more celebrated name than this in the annals and literature of the Rajpoots, but there were three princes of the Pramara race who bore it. The period of the last Raja Bhoj, father of Udyadit, is now fixed, by various inscriptions discovered by me A.D. 1035, and the dates of the two others I had from a leaf of a very ancient Jam MS. obtained at the temple of Nadole, viz. S. 631 and 721, or A.D. 575 and 665. Abul fazl gives the period of the first Bhoj as S. 515, but, as we find that valuable MS. of the period of the last Bhoj confirmed by the date of this inscription of his son MAUN, viz. S. 770, we may put perfect confidence in it, and now consider the periods of the three, viz. S. 631, 721, and 1091 A.D. 567, 665, and 1035 as fixed points in Rajpoot chronology.

(Note 12). In the head of that class of elephants called Bhudra, the Hindoo says, there is always a large pearl.

(Note 13). The monster Rahoo of the Rajpoot who swallows the sun and moon, causing eclipses, is Fenris, the wolf of the Scandinavians. The Asiatic carried the same ideas West which they taught within the Indus.

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string of titles), Bhataric Srimad Arjuna Deva, (3) of Chauluc race, his minister Sri Maldeva, with all the officers of government, together with *Hormuz of Belacool*, of the government of *Ameer Rookn-oo-Din*, and of *Khwaya Ibrahim* of *Hormuz*, son of the Admiral (*Nakhoda*) *Noor-oo-Din Feeroz*, together with the CHAURA chieftains Palookdeva, Ranik Sri Someswadeva, Ramdeva, Bheemsing, and all the Chauras and other tribes of rank being assembled,

NANSI RAJA, of the Chaura race, inhabiting *Deo Puttun* (5), assembling all the merchants, established ordinance for the repairs and the support of the temples, in order that flowers, oil, and water, should be regularly supplied to *Rutna-iswara* (6), *Choul-iswara* (7), and the shrine of *Pulinda Devi* (8) and the rest, and for the purpose of erecting a wall round the temple of Somnath, with a gateway to the north. Keeldeo son of Modula, and Loonsi son of Johan, both of the Chaura race, together with the two merchants, Balji and Kurna, bestowed the weekly profits of the market for this purpose. While sun and moon endure, let it not be resumed. Feeroz is commanded to see this order obeyed, and that the customary offerings on festivals are continued, and that all surplus offerings and gifts be placed in the treasury for the purpose aforementioned. The Chaura chiefs present, and the Admiral Noor-oo Din, are commanded to see these order executed on all classes. Heaven will be the lot of the obedient, hell to the breaker of this ordinance.

(Note 3) Arjuna Deva, *Chaluc*, was prince of Anhulpur or Anhulwarra, founded by Vaniya Chaura in S 802 henceforth the capital of the Balica-races after the destruction of Balabhi.

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(Note 5) From this it is evident that the Islandic Deo was a dependent fief of Anhulwarra.

(Note 6) The great temple of Somnath.

(Note 7) The tutelary divinity of the Chauluc race.

(Note 8) The goddess of the Bhil tribes.

No. V.

Inscription from the ruins of Aitpoor.

In Samvatsir 1034, the 16th of the month Bysak, was erected this dwelling* of Nanuk-swami.

From Anundpoor came he of Brahmin† race (may he flourish), Muhee Deva Sri Goha Dit, from whom became famous on the earth the Gohil tribe.

2. Bhoj.

3. Mahindra.

4. Naga.

5. Syeela.

6. Aprajit.

7. Mahindra, no equal as a warrior did then exist on the earth's surface.

8. Kalbhov was resplendent as the sun,‡

* Aitun.

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As Nissa Nath, the lord who rules the night, looking on the faces of the fair Kamins below, feels envious of their fairness, and ashamed of the dark spots on his own countenance, even so does Chutterkote blush at seeing this (Piasishta) on her pinnacle.

Samvat 1207, (month and day broken off)

No VII.

Inscriptions on copper-plates found at Nadole relative to the Chohan princes

The treasury of knowledge of the Almighty (JINA) (1) cuts the knots and intentions of mankind Pride, conceit, desire, anger, avarice. It is a partition to the three worlds. Such is MAHAVIRA,† may he grant thee happiness!

In ancient times the exalted race of Chohan had sovereignty to the bounds of ocean, and in NADOLE swayed Lachman, Raja. He had a son named LOHA (2), and his BULRAJ (3), his VIGRAHA PAL (4); from him sprung MAHINDRA DEVA (5), his son was SRI ANHULA (6), the chief amongst the princes of his time, whose fortunes were known to all. His son was SRI BAL PRESAD (7), but having no issue, his younger brother, JAIR RAJ (8), succeeded. His son was PRITHVI PAL (9), endued with strength and fiery qualities, but he having no issue, was succeeded by his younger brother JUL (10); he by his brother MAUN RAJ (11), the abode of fortune. His son was ALAN-DEVA‡ (12). When he mounted the throne, he reflected this world was a fable that this frame, composed of unclean elements, of flesh, blood, and dust, was brought to existence in pain. Versed in the book of faith, he reflected on the evanescence of youth, resembling the scintillation of the fire-fly,§ that riches were as the dew-drop on the lotus-leaf, for a moment resembling the pearl, but soon to disappear. Thus meditating, he commanded his servants, and sent them forth to his chieftains, to desire them to bestow happiness on others, and to walk in the paths of faith.

In Samvat 1218, in the month of Sawun the 29th,|| performing the sacrifice to fire, and pouring forth libations to the dispeller of darkness, he bathed the image of the omniscient, the lord of things which move and are immoveable, Sudasiva, with the *panch-amrit*,¶ and made the gifts of gold, grain, and cloths to his spiritual teacher, preceptor, and the Brahmins, to their heart's desire. Taking *til* in his hand, with rings on his finger of the *cusa* (grass), holding water and rice in the palm of his hand, he made a gift of five *moodras* monthly in perpetuity to the *Sandera Gatcha** for saffron, sandal-wood, and ghee for the service of the temple of MAHAVIRA in the white market (*mandra*) of the town. Hence this copper-plate. This charity which I have bestowed will continue as long as the SANDERA GATCHA exist to receive, and my issue to grant it.

* Tribhuwan-loca, or Patala, Mirtha, Sweiga

† Mahavira to whom the temple was thus endowed by the Chohan prince, follower of Siva, was the last of the twenty-four Jinas, or apostles of the Jains

‡ The prince being the twelfth from Lacshman, allowing twenty-two years to a reign 261-1218, date of inscription, S 954, or A D 898, the period of Lacshman

§ *Kudheata*

|| *Sudachoudus*

¶ Milk, curds, clarified butter, honey, butter, and sugar.

** One of eighty-four divisions of Jain tribes

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Eighth Article. The troops of the state of Oodipoor shall be furnished according to its means, at the requisition of the British Government.

Ninth Article.—The Maharana of Oodipoor shall always be absolute ruler of his own country, and the British jurisdiction shall not be introduced into that principality.

Tenth Article.—The present treaty of ten articles having been concluded at Dihlee, and signed and sealed by Mr Charles Theophilus Metcalfe, and Thakoor Ajeet Sing Bahadoor, the ratifications of the same, by his Excellency the Most Noble the Governor-General, and Maharana Bheem Sing, shall be mutually delivered within a month from this date.

Done at Dihlee, this thirteenth day of January, A.D. 1818.

(Signed) C. T. METCALFE, (L.S.)

THAKOOR AJEET SING, (L.S.)

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END OF VOL. I.